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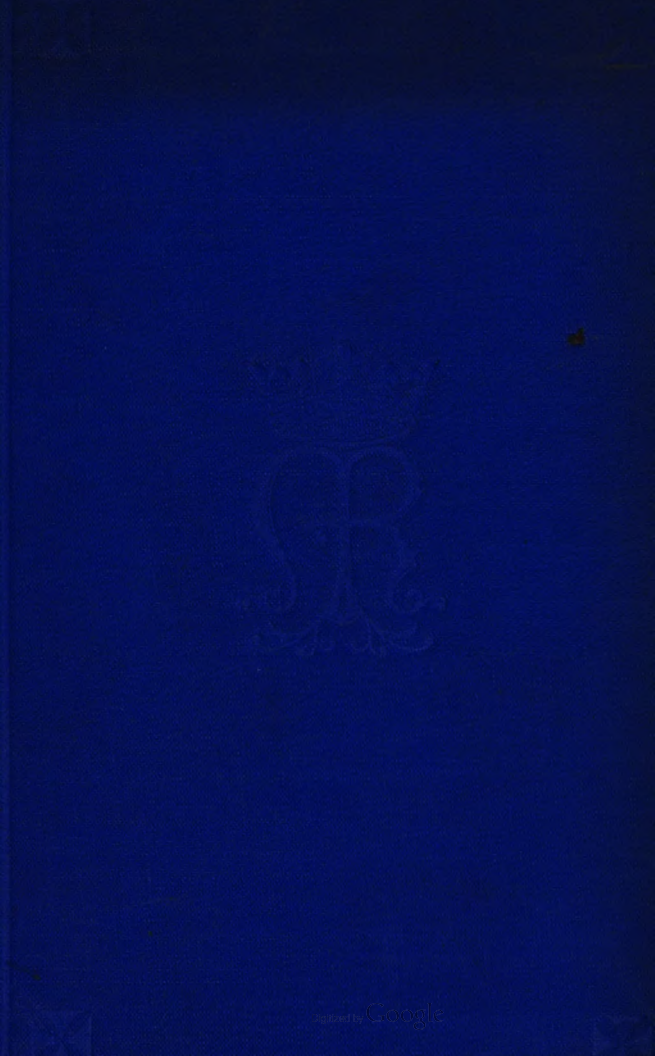
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MANUAL

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MANUAL

FOR THE USE OF

The Sodalities of our Lady

Affiliated to the Prima Primaria.

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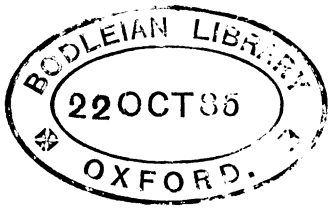

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PREFACE.

THE Prima Primaria, which, in the words of the present Pontiff, Leo XIII., holds the first place among Sodalities established in honour of the Mother of God (*Quæ frugiferas inter Sodalitates in Deiparæ Virginis honorem ubique terrarum institutas principem locum obtinet*), was canonically established by Gregory XIII., in the Bull, *Omnipotentis Dei Salvatoris*, December 5, 1584. It has been thought that the occasion of the Tercentenary of the Prima Primaria, December 5, 1884, was a suitable opportunity for the publication of a Manual intended for Sodalities affiliated to the Prima Primaria. For many Sodalities in these countries and America are affiliated to the Prima Primaria, even of such as are under the direction of the secular

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clergy, and the members will naturally be anxious to have a Manual in English which enables them to form an estimate of what the Sodality really means. I have acceded to the request made to me, and translated the twenty-seven introductory chapters from the official guide to the Prima Primaria, which bears the title *Notizie istoriche e regole della Congregazione Prima Primaria nel Collegio Romano della Compagnia di Gesù.* I have closely adhered to the original, even at the risk of seeming sometimes rather diffuse. An English version of these rules has never come under my notice. They give, as nothing else can, an adequate idea of all that is comprised by the Sodality. The nearer any Sodality approaches to the rules and practices of the Prima Primaria, the more perfect that Sodality is sure to be. But as every Sodality will naturally have its own regulations, suited to the wants and circumstances of its members, these are meant to appear in the form of Appendix, to be printed as the Director of any particular Sodality may require.

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I specially invite the attention of the members of every Sodality to the well-known "Golden Bull" (*Gloriosæ Dominæ*) of Benedict XIV. Within a small compass seldom has a more glorious panegyric ever appeared on the Mother of God, or a stronger encouragement to join the Sodality of the Blessed Virgin, which, in the words of the illustrious Pontiff, has produced good beyond belief amid all orders and ranks of men. "This pious and praiseworthy institution," says Benedict XIV., "is furnished with a number of holy and salutary regulations adapted to the various conditions of life of the Sodalists, and has its own special Directors, who devote to its prudent management all their discretion and skill. Some," continues the same Pontiff, "have been members from early youth, and have earned by a holy life the priceless reward of a holy death; others, by pledging themselves to these Sodalities, have been rescued from sinful ways, and embraced a life of self-control; while others, again, through their affectionate devotion to the Mother of God nurtured in the Sodality, have had the

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courage to leave the world for the secure haven of religious life."

And now I proceed to give a brief history of the Congregation of the Prima Primaria, which has earned words of such high commendation from God's Vicar on earth.

The Prima Primaria is called in Rome, *Congregatio omnium Congregationum toto orbe diffusarum Mater et Caput.* The origin of this famous Congregation is traced to the year 1563. Father Giovanni Leonio, of the Society of Jesus, a Master in the Roman College, was most eager to promote among his pupils the love of our Lady. He erected an altar in one of the school-rooms, and after class every evening his scholars gathered around it to hear some spiritual reading, or to say some prayers. From this pious gathering and small beginning grew, in process of time, the Prima Primaria. The good example was followed by many other students, and in the following year, 1564, the number had increased to seventy. The little band was placed under the protection of the Blessed Virgin. Rules were drawn up, which

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are in force at the present day; a Father was appointed Director; and amongst the members one was chosen with the title of Prefect, and a Council of twelve to look after the interests of the Congregation. The members increased so rapidly that they had to be divided into two classes, the older boys, or *maggiori*, about eighteen, the younger, or *minori*, below that age. The older students, or *maggiori*, held their meetings in the church of the Roman College, the Santissima Annunciata, and from this church the Prima Primaria took its title. The members of the Congregation were soon conspicuous by the holiness and purity of their lives, and the special sanction of the Holy See was asked for a work of such glorious promise. The General of the Society, Father Acquaviva, petitioned Gregory XIII. to establish canonically the Congregation, and the Pope readily complied in the Bull, *Omnipotentis Dei Salvatoris*, December 5, 1584. The Prima Primaria dates its foundation to this Bull; and it has consequently been three hundred years in existence. Gregory's successor, Sixtus V., in

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the Bull, *Suprema dispositione*, January 5, 1586, increased the privileges granted by his predecessor, and permitted other Sodalities to be aggregated to the Prima Primaria, with members of any age and of both sexes. Sixtus V. in a second Bull, *Romanum decet Pontificem*, extended the Indulgences to Congregations without the title of the Annunciation. Clement VIII., by the Bull, *Cum sicut nobis*, August 30, 1602, increased the powers already granted, and Gregory XV., in the Bull, *Alias pro parte*, April 15, 1621, confirmed anew all that had been granted by previous Pontiffs. Benedict XIV. was a warm protector of the Prima Primaria, as proved by the two Bulls, *Præclaris Romanorum Pontificum*, April 24, 1748, and the second, *Gloriosæ Dominæ*, September 27, of the same year, which were both addressed to Father F. Retz, the General of the Society. Even when the Society was suppressed in 1773, the Prima Primaria continued its labours; and we find Pius VI. in 1798 allowing the Director of the Prima Primaria to aggregate fresh Confraternities, a privilege

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which previous to 1773 belonged to Father General alone.

So great was the renown of this famous Congregation that, in the first 240 years of its existence, 2,476 Sodalities were affiliated to it. In the 40 years that followed, from 1824 to 1864, the same honour was conferred on 7,040 Confraternities; in all, up to 1864, no less than 9,516 had been affiliated to the Prima Primaria. Since 1876 to the present date 750 affiliations have beed registered, but probably three or four times that number of Sodalities have been affiliated though not registered.

The Grand Sala in the Roman College, where the meetings of the Prima Primaria were held, testified by the wealth of its decorations to the generosity of Sodalists, and to their anxiety to promote by external magnificence the honour of the Mother of God.

As on December 5, 1884, the Tercentenary of the Prima Primaria is kept, the present is a suitable occasion for mentioning some of the more distinguished members of this well-known Sodality of our Lady, or of other Sodalities

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affiliated to it. In the seventeenth century seventeen Cardinals were members of the Prima Primaria; seven out of this number sat in the Chair of Peter, namely, Urban VIII., Alexander VII., Clement IX., Clement X., Innocent X., Innocent XI., and Clement XI. Cardinal Frederic Borromeo founded a Sodality at Milan for boys and men. At Naples the Sodality owed its origin to the piety of the Apostolic Nuncio, and included all classes, from the highest to the humblest; for in the year 1610 four hundred fishermen in Naples were enrolled on the list of members, and by the exact observance of all the duties of religion, won the admiration of the city. At the end of the seventeenth century we find St. Francis Jerome presiding at Naples over a Sodality of poor artisans. Nor was the Sodality in its labours and holy teaching in any sense confined to Italy. Sigismond III., King of Poland and Sweden, Philip and Ferdinand, Princes of Bavaria, begged to be allowed to enrol their names as members of the Sodality in the year 1602. Maximilian Henry, Duke

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of Bavaria, was elected Prefect of the Sodality at Cologne in 1639. Ladislaus IV., King of Poland, belonged to the Sodality at Louvain, and had another established at Warsaw. His brother, John Casimir, King of Poland and Sweden, claimed admission into the Sodality at Warsaw, while he and his second brother, Ferdinand, were by turns elected Prefects of the Warsaw Sodality. Ferdinand II., King, not as yet Emperor, was a member of the Sodality of our Lady. The following words, written by the monarch, are found in the Archives of the Sodality: "On November 7, 1618, Ferdinand, King of Hungary and Bohemia, Archduke of Austria, Sodalist of the Most Blessed Virgin Mary, Mother of God, wrote these words." Later on, as Emperor, in the most solemn manner, he declared the Mother of God Supreme Empress of his army.

In these days, when the spirit of irreligion is abroad, and there is hardly a Government in Europe Christian, much less Catholic, it is positively invigorating to read the Profession of Faith in the Mother of God which Ferdi-

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nand III. left in writing when he became a member of the Louvain Sodality: "Willingly do I profess myself one of that Society, O most august Mary, that has met together under thy patronage. To thee do I entrust myself, my wife, and children, to thee the Roman Empire over which God has placed me, to thee and to thy protection my people and my armies, fighting for thee and for thy Son. Do thou acknowledge me as thine, who for thy honour and for that of thy Son, live, and reign, and battle. I shall be thine, O Mary; all who belong to me shall also be thine; my possessions and kingdoms and empire shall be thine. My people and my army are thine; do thou protect them; do thou conquer for them; do thou rule and reign in them. Thus do I vow thine in dutifulness and thine by justice.—FERDINAND, 1640."

France, Spain, and Portugal contributed their quota of distinguished men to the Sodality, whose names it is unnecessary here to mention. But there is one instance of piety in a Sodalist so remarkable from the exalted position of the

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person, that it cannot pass without record. John IV., King of Portugal, established in 1643, within the precincts of his own palace, a Sodality for the young men employed about the Court; the Sovereign was himself the Prefect, and not unfrequently addressed the youthful noblemen on some religious topic. Such monarchs do not exist now.

It would be quite a mistake to suppose that the Sodality was at any time confined to the upper classes. It is meant to comprise all, and the regulations in each case can be adapted to the particular circumstances of the members. Wherever the Society of Jesus has found an entrance, the Sodality has been one of the chief instruments used for the salvation of souls. In the various countries of Europe, in the foreign missions of China, India, and South America, the Sodality of our Lady has found a home, and its members have ever been conspicuous by their charity and self-sacrifice towards those in distress, and by the regular fulfilment of the duties of religion. It is interesting to notice that the devotion of the

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members of the Sodality always took a practical turn. The Sodality taught its members that love of God and our Lady was tested by charity shown towards the suffering and the needy. And so whenever the Sodality was established its members were seen visiting the prison and the hospital, teaching in the schools, ministering to every form of infirmity. Indeed the Sodality in various places in its operations was not unlike the Society of St. Vincent de Paul, which has done and continues to do such glorious work. St. Alphonsus Liguori saw with his own eyes the wonders wrought by the Sodality in the Kingdom of Naples, and this great and saintly guide is responsible for the saying, that as a rule one man, not a member of a Sodality of our Lady, is exposed to more sin than twenty men who are faithful to the holy practices of the Sodality.

Here in England during the dark days, when the Society of Jesus was suppressed, the Sodality found a congenial abode. The English Jesuits, after being expelled from St. Omer in 1763, from the Low Countries in 1773, and from Liège in 1794, found a safe asylum at Stony-

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hurst in their own country. The Sodality of our Lady at Stonyhurst is a branch of the Prima Primaria, and represents that affiliation which was established in the English College of the Society of Jesus at Louvain, about the year 1617. The College of Louvain began in 1613, and was removed to Liège in 1622. The first Prefect was Sir Thomas Leeds, Knight of the Bath; the second, Sir Ralph Babthorpe; and the third, Dr. Horton, a secular priest, who subsequently entered the novitiate of the Society. The suppression of the Society in 1773 did not affect the Sodality, for the ex-members who continued to hold the College, under the name of the English Academy, kept up the Sodality until they were driven from Liège in 1794, in which year they came to England, and established themselves at Stonyhurst. Consequently the Stonyhurst Sodality, tracing an unbroken descent from the year 1617, is, perhaps, the oldest existing branch in the world of the Prima Primaria. One entry in the Fasti of the Sodality at Stonyhurst shows how highly its membership was valued. The late Mr. Peter

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Middelton, of Stockeld Park, who during a long life was conspicuous for his piety, was admitted into the Sodality at Stonyhurst on December 8, 1798. Several years later, he applied to have his name again inscribed on the roll, and his reason is set forth in the book. "Eodem die (8 Dec.) Dom. Petrus Middelton, olim hujus Collegii alumnus, pie timens ne inter nomina Sodalium ipsius nomen fuerit omissum, in desiderio habuit iterum inscribi; sit igitur. Petrus Middelton, Servus Perpetuus B.M.V." Every Sodalist at Stonyhurst, on admission, signs his name on the roll as "Servus Perpetuus, Beatæ Mariæ Virginis." *

This simple incident, taken from Mr. Waterton's most interesting work, will remind those who have been educated in the Colleges of the Society scattered throughout the world, how membership with the Sodality was a privilege dearly coveted as the reward of good conduct. The day of ad-

* *Pietas Mariana Britannica*, a history of English Devotion to the most Blessed Virgin Marye, Mother of God. By Edmund Waterton, F.S.A., Knight of the Order of Christ of Rome.

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mission into the Sodality was an event in the schoolboy's life, and it frequently marked the beginning of quite a new career. The Sodalist pledged himself to be a perpetual servant of the Mother of God, and never to say or do anything against the honour of the Queen of Heaven. The generosity of this promise brought many graces from the Mother of Mercy, and the Sodalist was recognized among his companions by increased earnestness in study, greater respect for authority, and more frequent reception of the sacraments. No boy is ever admitted into the Sodality whose conduct has not merited the approval of the Superiors of the College, and of his own companions, members of the Council; while dismissal from the Sodality has always been and is still regarded as the greatest disgrace. Whatever success may have attended the Society of Jesus in the education of youth both in schools and universities, is due, after God, to His Virgin Mother, and devotion to her has been mainly propagated and kept alive by the Sodality. Connection with the Sodality is not in any

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sense meant to cease when school-days are over. Sodalities, duly affiliated to the Prima Primaria, exist in nearly all the chief towns of England, Ireland, Scotland, and America, where the Society of Jesus owns a church; and a member of the Sodality in one town or College can always join the Sodality in his place of residence with the approval of the Director and Council of the Sodality in that place.

It now only remains for me briefly to refer to the contents of this book.

The translation of the Little Office of the Immaculate Conception is by Edmund Waterton, Esq. The translation has received high and well-merited praise, and through the kindness of the author I have been allowed to insert it in the Manual.

The rendering of the *Anima Christi* is by Cardinal Newman, and printed by his Eminence's permission.

The prayers before and after Communion are taken from the *Preces Gertrudianæ*, published by Messrs. Burns and Oates in 1884. The Office for the Dead, and the Little Office

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of our Lady, are taken from the excellent Mechlin edition, published by Dessain.

The other prayers and offices in the Manual are required for the various spiritual exercises in which the Sodalists take part.

M. GAVIN, S.J.

Farm Street Church, London, W.
Nov. 10, 1884.

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THE GOLDEN BULL;

OR

APOSTOLIC LETTER OF BENEDICT XIV.,

Solemnly confirming and extending the Indulgences, graces, and privileges granted by His Holiness and His Holiness's Predecessors to the Sodality of the Annunciation of the Blessed Virgin Mary in the Roman College of the Society of Jesus, as well as to other Sodalities at present, or to be in the future, affiliated to it. Published in the year 1748.

BENEDICT XIV., POPE,

FOR EVERLASTING REMEMBRANCE OF THE MATTER.

WE cannot doubt it to be evident that devotion and reverence to our glorious Lady, Mary, Mother of God, is highly recommended to us by His express Will, and by the spirit of the Church which is never at fault, the practice of it by the faithful is at once so useful and so just, that there would hardly seem to be need of Our Apostolic exhortations to kindle in Christian hearts a holy eagerness of piety towards her.

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Almighty God having made choice of this most favoured Virgin out of thousands, and sent an Angel to announce her elevation to the unutterable dignity of Mother of God, filled her abundantly with the gifts of His grace beyond all other pure creatures, and adorned her with most dazzling crowns of glory above all the other works of His hands.

So also the Catholic Church, acting under the guidance of the Holy Spirit, has always been most forward in offering her homage of deepest respect to the Mother of her Redeemer and Lord, the Queen of Heaven and Earth, and in tendering the affection of a dutiful child to that loving Mother whom her Spouse as He lay dying bequeathed to her with His latest breath.

In times of public disaster, in the midst of all the storms raised against her by the might of her hellish foes, to Mary's protection it has been her habit to flee as to an assured harbour of refuge, and she avows that it is chiefly by Mary's aid that all heresies have been stamped out and extirpated in every part of the world. Mary is the comely Esther whom the Great King of kings loved so dearly that He gave her a share for her people's good, not in half

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His Kingdom only, but, as it would seem, in His whole Empire and power; she is the brave Judith whom the God of Israel permitted to vanquish all her country's foes; to her intercession the Church, in accordance with the teaching of the Fathers, bids all her children have recourse in their special needs and dangers, to her as to the intercession of a Mother with her Son, and that Son the only-begotten Son of God, the Son that speaketh for us good things. Mary, she proclaims, is the mystical Ark of the Covenant wherein the types of our reconciliation are fulfilled, whom God regarding will bethink Him of His promise, and will be mindful of mercy. She is the channel between Heaven and earth through which the stream of every grace and gift is conducted into the bosoms of hapless men. She it is who is Heaven's golden gate, through which we hope one day to enter the abode of rest and bliss everlasting.

These and other kindred truths were deeply present to the mind of the blessed confessor Ignatius, when he reinforced the array of the militant Church by the troops he had lately enrolled under the banner of the most Holy Name of Jesus. He foresaw in imagination the stub-

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born struggle which awaited himself and his followers in order to secure their own salvation no less than that of others, and judged very wisely that in the course of it the protection of the Blessed Virgin would afford him the readiest means of defence. As soon therefore as he quitted the home of his fathers, with his mind full already of lofty schemes, to submit to the knight's initiation before engaging in the warfare of Christ, he repaired without delay to the feet of the Virgin, there under her auspices to enter on the difficult road of perfection.

Years afterwards when he had enlisted his first comrades and was on the eve of leading them for active service, nowhere else except in the Chapel dedicated to Mary, on Montmartre, in Paris, must he and they bind themselves by solemn vow, and thus lay firm and strong the first foundation-stone of their Institute. By his own habit of determining or undertaking almost nothing of importance without first invoking the name of Mary, he wished to teach all his children that in the performance of the duties and labours of their vocation they must rest their hopes of the Divine assistance mainly on her favour, and in braving dangers in the

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cause of religion firmly trust to find her a Tower of Refuge from which hang a thousand bucklers, a refuge and protection in the face of the foe. Hence it was that as they carried far and wide over sea and land the adorable Name of Jesus before nations and kings, they did not fail at the same time to preach everywhere the sweet name of His Mother, and along with the light of faith and holiness of life spread also with marvellous success in every quarter of the globe devotion and reverence to the Mother of God.

Experience also proves the value and wisdom of another practice which originated with them, and which they have brought into general use. Besides the other exercises of their Institute by which they continue to render the Church most useful service, they make it everywhere their aim to instruct and train Christian youth in religion and good morals, gathering them into pious sodalities or congregations under the patronage of the Most Holy Virgin Mother of God, and when thus consecrated in a special way to her honour and service, teaching them to climb the heights of Christian perfection and press forward to the goal of eternal salvation, as it were, under the chastening eye of her

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who is the Mother of fair love, and fear and knowledge and of holy hope.

This pious and praiseworthy Institution is furnished with a number of holy and salutary regulations adapted to the various conditions of life of the Sodalists, and has its own special Directors, who devote to its prudent management all their discretion and skill. The advantages which all classes of men have derived thereby almost pass belief.

Some who in youth had entered on the path of innocence and piety as clients of the Most Blessed Virgin, after giving in every season of life a bright example of the virtuous conduct which befits a Christian, and a servant of Mary, have deserved at its close to reap the reward of final perseverance. Others by pledging themselves in these Sodalities to the service of the Mother of God, have been rescued by her merciful aid from the fascinations of vice in which they lay wretchedly entangled, and on their conversion from the way of iniquity which they had trodden, have embraced a life of self-control, justice, and piety, in which their diligent practice of attendance at the holy exercises of the Sodality has enabled them happily to persevere. Others again have found

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in their early and affectionate devotion to the Mother of God, a stepping-stone to the higher degrees of Divine love, and have had the courage and generosity to forsake the empty and perishable pleasures and goods of this world for the holier and safer religious state. There, nailed to the Cross of Christ by the vows of religion, they have devoted their whole being to the business of their own perfection and to procuring the salvation of their neighbour.

All this goes clearly to show how wisely and how well Our Predecessors the Popes of Rome have acted from the beginning, in extending to this Institution of Sodalities their Apostolic favour, and for its encouragement and support lavishing many extraordinary graces and privileges on their Directors and members. Thus Pope Gregory XIII., of happy memory, no sooner heard that some sort of a beginning of a Sodality of this kind had been made in the Church of the Annunciation of the Blessed Virgin Mary in the Roman College, for the sake of the scholars who flocked to the school than he granted some Indulgences and remissions of the punishment due to sin to the scholars, and the faithful generally who should associate them-

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selves with them in works and exercises so deserving of praise. However, with Apostolic liberality, he enlarged these concessions very considerably on a subsequent occasion, when, in his desire for the spread of the Institution more and more into other parts of the world to God's glory, the honour of the Virgin, and the spiritual advantage of the people, by means also of the same instruments by which he knew it had been already accomplished, viz., the members of the Society of Jesus, he decided on erecting and establishing in the Church of the Annunciation of the Blessed Virgin Mary in the Roman College, above mentioned, the principal Congregation of this Institution, or the head Sodality under the authority of the then General of the Society of Jesus, or, in his absence or removal, of the Vicar-General of the same Society. On this principal Congregation, or head Sodality, all other Congregations whatsoever, and Sodalities of the same kind, erected or to be erected in the future in different parts of the world, are to depend, as the members of the body on the head, for their rule and pattern and the communication of Indulgences and graces, as is contained more fully and in greater detail in the Letter of Our

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Predecessor Gregory himself, given under the Leaden Seal, on December 5, in the year of our Lord's Incarnation, 1584.

Benedict XIV. then quotes Gregory III., and the favours already granted by Gregory XIII., Sixtus V., Clement VIII., and Gregory XV., and concludes in these words: "We, who before being raised to Our present dignity, were enrolled in the number of Sodalists in the Professed House in Rome, recall with joy having taken part to Our great spiritual comfort in the pious and salutary practices of the Sodality of the Assumption. Moreover, judging that it belonged to the duty of Our Pastoral Office to favour and encourage these Institutions of solid piety, which promote advancement in virtue and powerfully contribute to the salvation of souls, We have by Our Brief of the 24th of April last, approved, confirmed, and extended still more the concessions of Our Predecessors."

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RULES

OF THE CONGREGATION PRIMA PRIMARIA,

ERECTED UNDER THE TITLE OF THE MOST HOLY ANNUNCIATION,

In the Roman College of the Society of Jesus.

CHAPTER I.

THE END OF THE CONGREGATION, AND THE MEANS USED TO ATTAIN THAT END.

THE end of every pious Congregation is twofold, one general and common to all, the other particular and peculiar to its spirit and institute. The former is to provide the faithful with more abundant spiritual help, to enable them to walk more easily and quickly in the path of Christian perfection, avoiding the dangers of sin and vice, and treading the path of virtue. The end peculiar to every Sodality of our Lady, and chiefly of this, the first in importance, is to foster in the hearts of the members, in a very

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special way, devotion and love to the Blessed Virgin, honouring her under her various titles and in the different mysteries of her life. So that, by procuring the powerful protection of one who, in the language of St. Bernard, is the channel through which heavenly graces reach us, we may the more safely gain the end for which we were destined.

2. Whoever belongs to this Congregation should understand thoroughly its end, ever keep it before his mind, and strive faithfully to attain it, attending earnestly to his own sanctification by the practice of every Christian virtue, and by the most tender and filial devotion to the Blessed Virgin, God's most sweet Mother and ours also.

3. To attain this twofold end the Congregation supplies plentifully the following means:

First. Frequently collecting the members at fixed periods and hours, so that by the common use of devout practices, and by mutual example, they may cultivate the spirit in the exercise of piety and of every Christian virtue.

Secondly. Offering the members every opportunity and every inducement for the frequent reception of the sacraments.

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The efficacy of the sacraments is so powerful in keeping the mind pure from every sin, in weaning the soul from the love of the world, and in raising it to the love of heavenly things.

Thirdly. The reading of pious books publicly at the meetings of the Congregation, as well as by what each one does in private. The Congregation supplies from its own library spiritual books of every kind, not less suitable for the edification than for the recreation of the mind.

Fourthly. Meditation on the eternal truths and on the mysteries of the life and death of our Lord, made in common at the meetings of the Congregation, as well as what individually they may be induced to make in private, to the great profit of their own souls.

Fifthly. Devoutly chanting the praises of the Mother of God.

Sixthly. The Word of God, which, when preached suitably to the circumstances, rank, and profession of the members, instructs them, and inspires fervour for the service of God and of His holy Mother.

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Seventhly. Other devout practices, which are observed on extraordinary occasions throughout the year, and give fresh strength and vigour to the soul; such as the Spiritual Exercises of St. Ignatius, made annually; the day of recollection every month in preparation for a holy death; the six Sundays of St. Aloysius, and similar most useful observances.

Eighthly. The constant opportunity which the Congregation gives the members of enriching themselves from the treasure of Indulgences so generously granted by the Roman Pontiffs to the Congregation.

Ninthly. To all these means must be added the encouragement mutually derived from good example and from brotherly union, which enables the Sodalists to love one another in God as members of one body, to help one another in body and soul, both in health and sickness and even after death with public and private suffrages.

From what is hitherto laid down we can easily see what a great blessing God and His Blessed Mother have bestowed on all those whom they have called to this Congregation, in providing

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so many means for the attainment of an end closely linked to that eternal happiness for which we have all been destined.

CHAPTER II.

THE SPECIAL EXERCISES OF PIETY, THE SACRED FUNCTIONS, AND OTHER DEVOTIONAL EXERCISES PRACTISED IN THE CONGREGATION.

1. THE meetings of the members are held on all Sundays and festivals of obligation (except Easter Day, Corpus Christi, and SS. Peter and Paul), on Easter Monday, Tuesday in Whit week, on the feasts of the Finding of the Holy Cross, of the Apostles, and of St. Lawrence.

2. As an ordinary rule there is never a meeting on two consecutive days; consequently, if a feast of obligation falls on Saturday or Monday, the meeting of the Congregation on Sunday is omitted. There is the usual meeting on Sunday when Saturday or Monday are merely days of devotion.

3. On the days fixed the Congregation opens at 8 a.m., and a quarter of an hour after, the meditation is begun, which is slowly read from a spiritual book.

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4. The Congregation opens with the antiphon *Veni Sancte Spiritus*, intoned by the Prefect, and the *Actiones nostras* said by the reader of the meditation. The *Agimus tibi* closes the Congregation, which is said by the same reader when the Prefect's bell announces the end of the meditation. Next follows the chanting of our Lady's Office—that is, the current nocturn and Lauds—after which the Father Director gives a brief discourse, except at the Congregations held in October and on feasts not of obligation, and except also on those special festivals which have Vespers with panegyric or sermon in the afternoon. Holy Mass is next celebrated, during which Communion is given. After one Mass, a second is usually said for the sake of those who have communicated, as of others who might wish to hear it. At the end of the first Mass on ordinary days, or after the General Communion on solemn feasts, the prayers are said which are prescribed for the different periods in the book destined for the purpose. At the close of these prayers, the bell gives the signal for the end of the Congregation.

5. The feast of the most holy Annunciation is kept in a special way. On the vigil First Vespers are sung; after Vespers, the Father

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Director gives a discourse from the altar; on the feast after the Second Vespers, the panegyric is preached. A panegyric is also delivered at the same time on the Immaculate Conception and on the feast of St. Aloysius. But on the other feasts of the Purification, Assumption, Nativity of the Blessed Virgin, SS. Peter and Paul, although there are Vespers in the afternoon, there is no panegyric; the Father Director giving instead a short address from the altar. On all these days the ceremony closes with Benediction of the Blessed Sacrament. Besides the above-mentioned festivals, the Congregation celebrates with particular devotion, but only in the forenoon, the feasts of the Sacred Heart of Jesus, of the Holy Martyrs whose bodies are under the altar of St. Ignatius, founder of the Society of Jesus. In addition, on the last Sunday of Carnival, in reparation of the injury done in those times to the Sacred Heart, the pious devotion is practised of Carnival made holy, which consists in a short discourse given by the Father Director at the end of the usual chanting of the Office, in which he urges the members to reparation, and in an act of homage made by the exposition of the Blessed Sacrament. This pious practice closes with Benediction.

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6. On the first Sunday of every month devotions take place in preparation for a holy death, and Benediction of the Blessed Sacrament is given. The exhortation on that day is to suit the occasion. If the first Sunday of the month be filled up by reason of some great feast, the devotion shall be postponed till the following Sunday; and if the latter also be occupied, the devotions are deferred to the following month. In like manner on the first Sunday of every month not occupied (and if occupied, on the next), instead of the Office of the Blessed Virgin, the first nocturn in the Office of the Dead with Lauds is sung for the souls of the members of the Congregation. On the Sunday within the Octave of All Souls the whole Office is sung; and on Christmas Day the entire Office proper to the solemnity is also sung. On these two days there is no exhortation.

7. On the feast of St. Joseph, after the recital of Office, the members of the Congregation go in procession to the Church of St. Ignatius, where the General Communion takes place. On this account, there is no exhortation. From *Lætare* Sunday to Passion Sunday the Spiritual Exercises will be given to the Congregation in the afternoon. Printed cards of invitation will

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be issued beforehand, not only to all the members, but to other deserving persons, in order to spread still more the spiritual advantages usually obtained from the Exercises. If such a period is interfered with by the feast of the Annunciation, the Exercises shall either be anticipated or postponed, as the Father Director shall determine, who ought so to arrange that the time of the Exercises does not coincide with those given in the other Congregations.

8. When a member who usually attends is taken ill, a Hail Mary is said at the end of the Congregation for him, and on his recovery three Hail Marys are said in thanksgiving to God and His Holy Mother. In the event of death, beyond the special suffrages to be offered by each Brother, in the first meeting of the Congregation that is free, Office for the Dead is said for the deceased member—that is, Matins and Lauds; Holy Mass is offered, and a *De profundis*, with the prayer attached, is said for a month. If the deceased member be among those not in the habit of attending, besides Office and Mass, the *De profundis* is said once only. On the death of one who is, or has been, the Father Director's assistant, the same suffrages

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are offered for him as for those who are in the habit of attending.

9. At the last Congregation in every month the Protector is allotted for the following month; and each one ought to take the Saint as assigned by God, and offer the Saint every day some little act of homage, in order that by the performance of an action so grateful to God he may obtain through the patronage of the Saint those special graces needed for soul and body.

CHAPTER III.

RULES TO BE OBSERVED BY EACH BROTHER.

1. SINCE the Brothers of the Congregation of the Prima Primaria are dedicated in a particular way to the service of the Mother of God, whom they have chosen as their Queen, Advocate, and Mother, that they may serve her themselves and cause her to be served by others, the duty will at once be understood that each member has to rise above the run of men (1) by the avoidance of defects which ill become one who makes special profession of an exemplary life; (2) by the exercise of every virtue, especially of humility, mortification, modesty, meekness, and

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charity; (3) by the observance of their religious exercises, as means to keep far from sin and to practise virtue.

2. Among these means, by common consent of the Saints, the reception of the sacraments is the safest way to keep in the grace of God, and to deserve the maternal protection of Mary. Accordingly the members are advised to confess and communicate at least every fifteen, and those who occupy some office every eight days.

Besides these ordinary Communions, all are exhorted to communicate on the following days —the feasts of the Holy Name of Jesus, the Purification of the Virgin Mary, St. Joseph, the Annunciation; on the six Sundays preceding the feast of St. Aloysius; on the first, second, and third Sundays in July; on the feasts of the holy Apostles Peter and Paul, St. Aloysius, the Sacred Heart, St. Ignatius of Loyola, the Assumption, Nativity of our Lady, All Saints, on the third Sunday in November, feast of the Holy Martyrs our Protectors; on the Immaculate Conception, and on Christmas Day.

3. The Father Director, with one other Father, shall be ready every morning when the Congregation meets to hear the confessions of those who choose to avail themselves of their

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services, though each one is free to have another confessor.

4. Whenever there is a meeting of the Congregation, the Brothers are to be punctual in attending it, assisting with modesty and with recollection at the sacred functions. In chanting Office they shall be mindful of gravity, bowing the head at the *Gloria Patri*, so that every one may show that true devotion with which holy Mary is to be honoured.

5. Before entering the Congregation, each member should sign his name on the board hung up in the sacristy, and intimate if he is going to Communion, that the Pricker may register the names in the attendance book, and give notice to the Sacristan to have the requisite number of particles. On entering the Congregation they shall adore and kiss the Crucifix.

6. Let no one sit in the special seats reserved for the officers, or leave the Congregation without a reasonable motive, unless when at the close the Prefect gives the sign with the bell.

7. Let every one endeavour to hear every day holy Mass, to make a quarter of an hour's meditation or spiritual reading, to recite the Office or the Rosary of our Lady; and if he be head of a household, let him endeavour to keep,

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if it be in use, or if not, to introduce the pious custom of our ancestors, and to recite the Rosary with the family, including men and women servants. In their prayers they should always pray the Divine Majesty and Mary most holy for the Roman Pontiff, for concord amongst Christian princes, and for the rooting out of heresy, for the spiritual advancement of the Congregation, for our Superiors and benefactors.

8. On awaking in the morning the members of the Congregation are to invoke the help of the Holy Spirit, and after rising they are to recite the usual prayers, and thrice the *Pater*, *Ave*, and *Gloria*, in honour of the Blessed Trinity, offering themselves to the Blessed Virgin and the actions of the day to her greater glory, and then with three Hail Marys they shall ask the blessing of the Mother of God. At night, before retiring to rest, they should make an examen of conscience; and after thanking God for the benefits received during the day, ask His pardon for the offences committed, imploring the aid of Mary to have a sincere sorrow for them, and a firm resolution not to fall any more, and with three Hail Marys beg the blessing of the Queen of Heaven. They shall then

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say the usual prayers, adding a *De Profundis* for the souls in Purgatory.

9. All are recommended, so far as they can, to join in pious and Christian works, such as visiting the hospitals and prisons, teaching Catechism, making an extraordinary visit at least once a week to some church dedicated to our Lady, especially to those churches where the images of the Blessed Virgin are venerated, most remarkable for antiquity and miracles. They shall remember also to visit occasionally the altar of the Annunciation in the Church of St. Ignatius, in memory of the first meetings of the Congregation which were held in the ancient Church of the Annunciation, where the Congregation had its birth.

10. In passing through the public streets before one of the chief images of our Lady, the members should reverently raise their hats, invoking her with the Angelical Salutation *Ave Maria*, and they should also adhere to the laudable custom of reciting the *Angelus* while the bell gives its accustomed toll, uncovering the head even though they be in the public street. Also at nightfall they should recite the *De Profundis*. These usages, wisely introduced by our ancestors, ought to be preserved by pious persons with all

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the greater zeal because of the danger of their falling into disuse through the coldness of the faithful.

11. The Brothers should mutually love one another with fraternal charity, avoiding all dissension, and in time of sickness, or in whatever trouble may befal a member of the Congregation, the others should be eager to offer him those ministrations which sincere charity suggests.

12. The Brothers not in the habit of attending may at their pleasure assist at the services of the Congregation, but they shall not hold office unless for some grave reason the Council judge otherwise.

13. When a Brother leaves Rome for a place where another Sodality exists affiliated to ours, a letter shall be given him at his request addressed to the Congregation itself, so that he may be received there and enabled to join in the religious services according to the special rules of that Congregation. In like manner, when a member of some of the affiliated Congregations comes to Rome for study or other motive, recommended by a letter from his Superiors, he shall be received and permitted to insert his name on the list of members, to have

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in case of necessity a certificate of attendance. If he takes up his permanent abode in Rome, and wishes to be confirmed, he ought to submit to the rules of the Congregation before such confirmation.

14. If a Brother be taken ill, notice should be sent to the Congregation, that prayers may be offered for him, and that he may be visited. In case of a member's death, besides the ordinary suffrages of the Congregation mentioned above, each Brother is recommended to offer Communion, to recite every day for a month a *De profundis* for his soul, and to offer other suffrages which special circumstances shall allow.

15. Any Brother who desires to read a book for his spiritual profit can have it supplied from the library, observing what is prescribed in the rules of the Librarian. The Brothers shall use books, and anything else they may borrow with the leave of the Father Director, with all the care required to keep them in good condition. Above all, they shall be careful to return them at the proper time, that nothing may be lost.

16. Although the present rules do not bind under any sin, still every one should be deeply convinced on joining the Congregation that he

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becomes in a special way a child of Mary, and ought therefore strive to gain her patronage. The observance of the rules will powerfully help to attain this object, because such observance brings with it the exercise of Christian virtues, and implies certain progress in the way of God. And since this Congregation is the Primaria, that is, first not merely in origin, but, in addition, on it all the others scattered throughout the world are modelled, and through it receive a share in the Indulgences granted so plentifully by the Roman Pontiff, it is only right that the Prima Primaria take precedence of all other Congregations in the exact observance of rules. In this way the Brothers should give edification to all, and afford a stimulus to the practice of virtue in devotion to the Blessed Virgin. They should endeavour in every manner to spread and increase this devotion.

17. Let every one show esteem and love for the Congregation, and be energetic for its preservation and progress. This is helped forward (1) by regular attendance, (2) by putting their services at the disposal of the Congregation, (3) by assisting it, so far as they can, with pecuniary offerings, especially on those days assigned for the collections.

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18. The rules in this and in the first and seventh chapters shall be read publicly once a year in the Congregation immediately following the election of the new officers. On that day the exhortation can be omitted at the discretion of the Father Director. The officers shall read the rules, each of his own office, more frequently during the year.

CHAPTER IV.

THE GOVERNMENT OF THE CONGREGATION BY THE SUPERIORS AND OFFICERS.

1. THE immediate Superior of the Prima Primaria, in virtue of the Apostolic Constitutions, is the Father General of the Society of Jesus. To him consequently belongs the government of the Congregation. It is in his power to make laws, revoke, or modify them, since everything depends on his authority.

2. The Father General is represented in the Congregation by a Father of the Roman College who has the title of Director. To the Director a Socius or Assistant is assigned, usually a student of theology. His duty is to help the Father Director, to supply his place (when the

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Father Director is hindered from assisting) in all that concerns the duties of the Congregation.

3. The officers of the Congregation are the following:

The Prefect, who is above all the others, and presides in the Congregation when the Father Director is unable. There are two Assistants to help the Prefect, a Secretary, Novice-Master, and, finally, eighteen Brothers of matured years and experience, called Consultors. These, united to the Prefect, form the foundation and the support of the Congregation. In addition to these officers there is the Archivist, four Monitors, the Treasurer, the Librarian, six Sacristans, four Visitors of the Sick, three Lectors, four Chanters, four Clerks or Servers at the altar, two Prickers; lastly, a Vice-Secretary, Vice-Archivist, Vice-Treasurer, Vice-Librarian.

CHAPTER V.

THE COUNCIL AND ITS FUNCTIONS.

1. THE Council is composed of the Father Director, who presides, of his Assistant, of the Prefect, the two Assistants, the Secretary, Novice-Master, eighteen Consultors, twelve fixed, six

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elected annually. All these officers have a right to vote.

2. The Archivist, the Monitors, the Librarian, and one of the Visitors of the Sick can assist only when summoned to give necessary information. They have only a right to speak, but they assist by right and have a right to vote if they be among the Consultors.

3. Council shall not be legal unless the Father Director be present, except he may have intimated his voluntary absence. He shall then be represented by a Father appointed by him or by the Prefect. To have a legal meeting of Council the Prefect also must assist with the Secretary or Vice-Secretary, and at least eight Consultors, amongst whom the Assistants may be reckoned.

4. The functions of Council are laid down in the different chapters of the present rules.

5. The Father Director and the Prefect propose the subjects to be treated in Council. To no one else is it allowed to bring forward any measure which has not been previously approved by the Father Director, as is observed in the rules of the Consultors. If any one does not consider it expedient to mention his proposals *viva voce*, he can, before the Congregation opens,

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present them in writing to the Father Director, or, in the latter's absence, to the Prefect. Should they consider them worthy of being laid before Council, they shall read them publicly, retaining the paper that the handwriting may not be known.

6. The meetings of Council shall be every three months, not on a day of General Communion. In extraordinary cases, Council shall be convened whenever the Father Director and the Prefect may deem it expedient.

7. At every meeting the Father Director, or, in his absence, the Prefect, shall submit the three following points to the examination of the Consultors :

(1) If any abuse has been introduced into the Congregation, or any unpleasantness contrary to rule, and, if so, how can and ought a remedy be applied.

(2) If there be any proposal to promote the improvement and spiritual progress of the Congregation.

(3) If there be anything to be noticed or corrected in the performance of the duties proper to each officer.

These three points shall be treated separately with leisure and prudence, and each Consultor,

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one after the other, shall have the right to make any observation that seems to him called for. The Secretary, according to the orders of the Father Director, or the Prefect, shall note down on paper those remarks they shall judge worthy of consideration.

When the opinions of the Consultors have been collected, the Secretary shall read what has been written, and they shall discuss each point, and resolve what they think fit to be done. When there is much matter for discussion, or anything that does not require to be investigated at once, though deserving of more careful examination, it shall be deferred to the next sitting of Council.

It may sometimes happen in the heat of discussion that the treatment of a controverted point be prolonged more than is necessary, or that some unpleasantness may arise. The Father Director, and in his absence the Prefect, ought to settle the question by their authority. Every member must submit; nor shall it be any longer allowed to speak on such a subject unless when questioned by the Father Director.

When the Consultors do not agree on some resolution to be adopted, and if the Father Director thinks right because of the gravity of

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the matter, or on other grounds, to make use of secret voting, the ballot-box shall go round, and the majority of the votes present shall carry the measure. At every voting the Father Director is to state clearly the matter under discussion, and to declare the value of the white and of the black ball. The Secretary then distributes the balls; next he goes round with the ballot-box, and every one puts first in one cup* the ball with which he means to vote, and then in another the ball he means to return. The Father Director, with the Prefect and Secretary, counts the votes, comparing them with the number of those present, and if some irregularity has taken place, the voting shall be repeated at the discretion of the Father Director. At every voting the Father Director has a right to one vote if the number of votes be even, to two if the number be odd.

Before any sitting of Council, and at its close, the usual prayers shall be recited.

For matters of less importance, which never-

* The words in the original are "il Segretario poi distribuisce le palle dopo di che va in giro col bussolo, ed ognuno depone prima in una coppa la palla colla quale intende votare, e poi nell' altra, quel che vuole restituire." The "coppa" refers to the cup or cavity, I presume, within the ballot-box.

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theless the Father Director may not like to settle by himself, and when there is urgent need, and the whole Council cannot be convened, he may summon the Prefect with the Assistants, the Secretary, the Novice Master, and if he thinks fit, another officer, according to the nature of the question, and shall afterwards lay all that has been done before the full Council. This private meeting of Council shall be used especially for the election of officers, as shall be explained in the following chapter.

CHAPTER VI.

THE ELECTION OF OFFICERS. QUALITIES TO BE KEPT IN VIEW IN THEIR NOMINATION. METHOD OF ELECTION. LENGTH OF OFFICE.

1. SINCE the success of the Congregation depends much on the officers, special care shall be had to elect those persons who are seen to be most fitted for office, and who are also the best known by their frequent attendance at and love for the Congregation, by the reception of the sacraments, and by the practice of Christian virtue.

2. In a very special way should the points

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mentioned above be kept in view at the election of the Prefect, Assistants, Secretary, and Consultors. For these posts length of membership also should be regarded, as it is not right, ordinarily speaking, to prefer those who have only a short time belonged to the Congregation to those who have been members for a long period. The services rendered with fidelity and skill in lower posts can be a reason for promotion to higher. If these two points be observed, it will help not a little to keep alive in each a holy rivalry. But even though these points should be as a rule observed, still the case may arise when it is neither possible nor suitable to attend to the two qualities of seniority or of satisfactory conduct in minor offices, as for instance, when there is question either of a very distinguished person or of a great benefactor of the Congregation, for these two latter qualities would supply what has been mentioned. But as for what is laid down in the first paragraph (No. 1), it is evident that its absence can never be compensated by any gift or advantage.

3. The same qualities should proportionately be considered in the election of the Archivist, Treasurer, Novice-Master, Monitors. The

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discharge of the duties of these posts requires much caution and, as regards at least the last three offices, the success or the failure of the Congregation depends much upon their being badly or well filled.

4. That the names may be selected with greater judgment and security, the Father Director on the day previous to the meeting of Council for the new elections, shall summon the private Council, in which with the Catalogue in hand the *terna* shall be formed in this way for the offices of the Congregation. The names of the members are to be read over, and each one present shall point to those on whom the attention of Council can be fixed, and anyone may take on paper any notes he thinks fitting. Next, each one shall write on a piece of paper the first *terna* (or three names), and the Father Director with the Secretary, after reading aloud all the names voted for, shall place in the *terna* to be presented to the full Council the three who had the largest number of votes. And if any here had an equal number of votes, there is nothing to prevent four or more names from being presented to the full Council. Next in the same way two *terne* shall be selected for the Assistants; in these it is not forbidden to put the two taken

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from the first *terna*, who have been excluded from the nomination for Prefectship.

For the other offices not *terne* but *binarii* (that is, two names) shall be given in; they shall be by secret votes like the first *terna*, or by public votes, as Father Director and Council shall judge best.

5. The Prefect is to be chosen by majority of votes from the *terna* selected by the private Council, and proposed by Father Director. When one of the three has had the majority, the ballot-box shall not go round for the other two.

6. With regard to the other offices, the Father Director shall ask the Council if it prefer to select them or leave their nomination to the private Council. Whatever course be determined upon, this much is certain, that they are to be selected by secret votes from the *binarii* formed before by the private Council.

7. Although it is laid down that the Prefect, Assistants, and Consultors should not remain in office more than a year, nevertheless the case might arise when it would be best to re-elect them; and Council should not be forbidden to make such a re-election. It must be borne in mind that the Prefect and Assistants cannot hold office for more than two years. That time

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being expired, they must be changed at the next election. As regards the Secretary, Treasurer, Archivist, and Sacristan, since they are posts of much importance and require great experience, it may be useful to the Congregation that they hold office more than one year. Although they may be changed every year, it will nevertheless be open to Council to confirm them from year to year, provided no one remain in office more than five years. The Sacristans should never be changed altogether; half of them every year should be changed. The annual Consultors* are to be changed every year. No exception is to be made to this rule. In the case of the Chanters, Lectors, and the other offices, the Congregation shall judge for the best, remembering that it is advisable to change when others with the required qualities can fill their places, for various reasons, as also that other members may be induced to take an interest in the Congregation.

8. Except for some unusual and just reason to be approved by the Father Director, no one shall hold at the same time two offices in the Congregation. It is absolutely forbidden that the Prefect should on any grounds fill a second

* The Consultors in the *Prima Primaria* number eighteen, twelve are fixed and constant, six are elected annually.

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post, because of the chief office he already holds, and because of the control he ought to exercise over all the other offices. Those only who are selected as Consultors can have a second office.

9. Should the Prefect die, or for any reason be absent for a considerable period before the term of his office expires, a Vicar can be appointed in a meeting of Council. One of the Assistants can be raised to this office. In other extraordinary cases which may happen, it belongs to the Father Director, with the superior officers, to take those measures which they shall judge best for the welfare of the Congregation.

10. If on every occasion modesty and silence should be observed in the Congregation, above all is it right to observe it at the election of officers. For as the proceedings throughout should be carried on with strict impartiality, so also should even the shadow of reason be avoided for supposing that the members are intriguing for themselves or for others.

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CHAPTER VII.

THE FATHER DIRECTOR.

THE Father Director represents the person of the General in the direction of the Sodality, to the Director consequently everything and everybody ought to be subject, as if to the General himself.

Besides the direction of the Sodality, the Director gives the exhortation or meditation on the days appointed; presides at the meetings of the Council, where he has the right of vote; and hears the confessions of the Sodalists. The Director will be ready to help with his advice those members of the Sodality who choose to place themselves under his guidance; even such as have another Confessor (and in the selection of a Confessor every one is perfectly free), should lay great weight on the advice of the Director of the Sodality. It will help all considerably to place special confidence in the Father Director even in what concerns their own soul with holy humility and simplicity, that between the Father Director and the members there may be that spiritual intercourse

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which is most useful to each one in particular, and to the entire Congregation.

Although nothing of importance can be decided upon, no new customs changed or introduced without the express approval of the Father Director, and although it is in his power to make changes and to introduce those practices which he considers beneficial to the spiritual good of the Sodalists and to the increase of the Sodality, nevertheless, to prevent constant alterations in the Congregation, it is advisable that the Director, before introducing any remarkable change, should propose it in Council, to hear the opinion of the Sodalists, and to make sure that the new measure is not inopportune or unacceptable to the Congregation.

In case of sickness, public prayers are said for the Father Director at the meetings of the Sodality, and at his death, whether he actually hold the post of Director or be succeeded by another, the entire Office for the Dead is recited for his soul, in addition to all the suffrages offered for other members of the Sodality.

The Father Director, as head, keeps the keys of the Congregation, of the Archivium, the Library, the Sacristy, and all the places belonging to the Congregation where objects belonging to it are

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preserved. With regard to the money chest two separate keys are kept, one by the Father Director, the other by the Treasurer, so that the chest cannot be opened except in the presence of both.

CHAPTER VIII.

THE RULES COMMON TO ALL THE OFFICERS.

1. EVERY officer ought, in the discharge of his duties, to be subject to the Father Director and to the Prefect. Let every officer endeavour to be animated by a sincere spirit of charity in the fulfilment of all that concerns his office, and thus help and give good example to all the other members, so that all may be mutually urged to the exact observance of the rules.

2. No one ought to interfere in another's office, for the right of supervision over the other officers belongs solely to the Prefect, who, with the Father Director, and in dependence upon him, governs the Congregation.

3. Whenever, in the discharge of the duties of their office, special instructions shall be needed, they ought to have recourse to the

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Father Director or the Prefect, and depend upon what they determine.

4. Every official, on entering office, ought to learn from his predecessor anything worthy of his special attention, and on leaving office should give the needful information to his successor, handing over all that is under his charge, and endeavour to leave everything in such good order that his exactness and method may serve as a pattern for the successor.

5. No one should, as far as possible, refuse the offices conferred upon him. Though they may be irksome, these latter should ever be accepted more willingly, since they are for his own greater spiritual good, and for the greater honour of our Lady, for whose sake alone these posts are undertaken. Nevertheless, when there are reasonable motives for declining, they should be laid before the Father Director, so that, should the Father Director consider them such, he may propose other members for election.

6. They should also use the greatest diligence in the exact observance of the rules of their office and the special instructions for every department, that the praiseworthy customs of the Congregation may always be kept up. It is advisable for the officers of the Congregation

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from time to time to read over their rules, that they may be observed more easily and with greater exactness.

CHAPTER IX.

THE OFFICE AND RULES OF THE PREFECT.

SINCE the Prefect takes precedence of other members by reason of his office, so he ought by good example more than by the dignity of his position, induce the Sodalists to the practice of the virtues most suitable to a fervent Sodalist, and thus win for himself that honour and reverence which is his due. He will be diligent in attendance at the Congregation to begin the devotions, and to carry them out according to the rules and instructions of the Father Director.

The Prefect is to be subject in everything to the Father Director; hence he is not to abolish any practice, or to change, or to make new regulations without the knowledge and consent of the Father Director. The Prefect should as far as possible endeavour that the rules be strictly observed as given in Chapter I., and promote regular attendance at the meetings of the Congregation.

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To the Prefect also belongs a certain supervision over the other officers of the Congregation. He shall strive to remedy the shortcomings that occur, that everything may be in good order, and about all matters he shall keep the Father Director informed.

The Prefect cannot incur extraordinary expenses without the consent of the Father Director and his Council.

Since the success of the Congregation depends in great measure on the fidelity and exactness of the officials in the discharge of their duties, the Prefect ought to keep a watchful eye over the officers to see if they observe the rules of their offices.

Should any shortcomings arise, or innovations be introduced, he shall endeavour to settle everything in good order, and keep the Father Director informed with regard to these matters.

CHAPER X.

THE OFFICE AND RULES OF THE ASSISTANTS.

THE chief duty of the Assistants is to help the Prefect in his office, and to supply for him when absent or otherwise engaged. The Assistants

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being under the direction of the Prefect, ought to second every instruction given by him, thus setting an example to others of the respect and reverence which all owe the Prefect. This respect and dependence upon the Prefect is never to prevent them from stating their views frankly in Council, even though they be contrary to the opinion entertained by the Prefect.

If every member of the Sodality ought to show zeal for its advancement, much more is this to be seen in the Assistants, who together with the Prefect ought to be specially anxious for the success of the Congregation. The Assistants are not only to set an example to the others by the observance of the rules, as well general as particular, but they are also to lend themselves willingly to every project that can promote the progress of the Congregation.

CHAPTER XI.

THE OFFICE AND RULES OF THE CONSULTORS.

THE Consultors form a body of counsellors who, while depending upon the Father Director, meet along with the Prefect and Assistants to discuss matters of greater importance relating to the

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Congregation. It is the duty of all to assist at the meetings of Council on the regularly fixed days, and also whenever they are summoned by the Father Director.

Absence from Council on some slight excuse is a sign of little interest in the welfare of the Sodality, since upon the presence or absence of the Consultors depends the adoption of those measures which tend to the greater welfare of the Congregation.

Nothing can be proposed in Council which has not been previously laid before the Father Director and been approved by him. If during the sitting of Council some measure should occur to any one which because of urgency could not be deferred, leave should be asked of Council to mention it.

Perfect liberty of speech is allowed the Consultors, both in proposing and discussing what seems to them for the glory of God and the honour of our Lady, and they are free to support their views by the weightiest arguments, but they are asked not to trust too much to their own views, especially when they seem to be contrary to what is held by the majority of the Consultors.

That the Consultors may always have the will

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of God in view in their deliberations, no one should before Council meets endeavour to draw others to their opinion. And all should be persuaded that it cannot be pleasing to God or His Blessed Mother to introduce party spirit, or to bring ill-regulated human affections into play in what is meant to promote the worship and honour of God and our Lady.

Since sometimes it is the duty of the Consultors to inform the Father Director, both when the question arises about particular persons, and sometimes in Council on all not quite in conformity with rule, either in the case of the members, or of the entire Congregation, it is necessary that the Consultors take the lead in exact observance both of the common rules and of those belonging to their office, that they may more faithfully and frankly fulfil the above-mentioned portion of their duty.

CHAPTER XII.

THE OFFICE AND RULES OF THE SECRETARY.

THE Secretary helps the Father Director and the Prefect to put into execution all that relates to the good government of the Sodality; and is

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the arm or instrument which they more commonly use. The Secretary draws up the public and private documents which in any way concern the Congregation; when necessary, files them, and gets ready every written paper that has to be sent round, attaching to it the seal of the Sodality.

At the end of every meeting of the Congregation, it is the duty of the Secretary to notify the hour of the next meeting, the day fixed for the General Communion, for the meeting of Council, for the collection, for the Office of the Dead, or any other particular, adhering in all things to the printed *Ordo*, published every year. With regard to functions, meetings of Council, and other unusual events, the Secretary shall always follow the instructions of the Father Director and Prefect.

It is the duty of the Secretary to assist at all the private meetings of Council, and there to write down the persons present, and the things discussed, and, if necessary, to take round the ballot-box, as has been said.

It is also the duty of the Secretary to write the letters, to answer those addressed to the Congregation, to have them countersigned by the Father Director and by the Prefect, and

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stamped with the seal of the Sodality. He should transcribe them also in his own book.

The Secretary should be careful that the list of the members' names be correctly written, and see that the Prickers make the necessary corrections; as also the list of Indulgences, and that in which are marked the days when the Congregation meets.

CHAPTER XIII.

THE OFFICE AND RULES OF THE ARCHIVIST.

OVER and above the guardianship and special care of the Archivium, of which he keeps the key, the Archivist is to assist the Secretary in everything that appertains to the latter's office.

The Archivist ought to be present at all the meetings of Council, and supply the registers and documents from the Archivium when they are called for. The Archivist has no vote at Consultation, unless he be among the number of Consultors.

The Archivist shall transcribe in a special book the acts and resolutions of Council from the minute-paper given him by the Secretary. He shall also keep in other distinct books his-

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torical notices of the Sodality, the Christian name, surname, country, profession, age of all the Brothers, according to the date of their admission, and keep a note from time to time of those who die, change their state in life, and cease to attend, as of any one no longer belonging to the Sodality. He shall also write down the name and surname when they are known of all the Benefactors of the Sodality, and of the sums and gifts they have bestowed. When the name is not known, he should note down the offering made, regarding as Benefactors those who give an object or sum over five shillings in value (scudo),* as also the Sodalities affiliated to ours (that is, the Prima Primaria) in the order of the rescripts of affiliation. In these matters he will depend upon the Secretary, faithfully following his direction.

The Archivist will preserve in the Archivium, in separate compartments, the papers and documents of the Congregation, the letters which are received, the applications with the answers of the affiliated Congregations, the accounts and annual receipts of the Treasurer.

To no one except the Father Director, Pre-

* It is hardly necessary to remind the reader of the change in the value of money since these rules were written.

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fect, and Secretary, who have the right to visit the Archivium, will the Archivist open it, or communicate the documents kept there without the express orders of the Father Director or the Prefect. Every time permission is obtained from the Father Director or from the Prefect to show copies of documents or anything else kept in the Archivium, the Archivist, in addition to his own signature, shall have that of the Secretary placed on the document, who will stamp it with the seal of the Congregation. When documents, records, or papers of any description whatever are taken from the Archivium with the leave of the Father Director, who alone can give it, let the Archivist write down exactly the day, the paper, or the papers taken out, and the person to whom they were lent, even if he be the Father Director or the Archivist himself. To this rule no exception shall ever be made, to prevent the records of the Congregation from being lost.

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CHAPTER XIV.

THE OFFICE AND RULES OF THE MONITORS.

1. THE duty of the Monitors is to see after the observance of the rules and the maintenance of discipline in the Congregation. Four are chosen (for the four districts into which the members of the Congregation are divided) to fill these posts. They are to exercise supervision particularly over the district in which they reside, according to the condition made on entering office, and they are to endeavour to know who reside in that district.

2. The Monitors shall understand the importance of the charge intrusted to them, and at the same time how much caution it needs in fulfilment because of the persons over whom they exercise supervision (who are for the greater part of mature years and respectable social position), that to zeal and assiduity they may join equal prudence and discretion.

3. Let them be persuaded that, more than by any other means, much can be obtained by being foremost in giving good example to others, specially by assiduity in attending the meetings

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of the Congregation, by devout recollection in assisting at it, and by the practice of every virtue befitting a fervent member.

4. Should the Monitors notice any fault, they shall not forget to correct their Brother as speedily as possible; and let them study the best means to make the correction, that it may be fruitful. In the case of a small fault, they shall make the correction in private; but in the event of serious faults or shortcomings which might bring scandal or injury on the Congregation, let them first treat the matter with the Father Director and the Prefect, and depend entirely on what they suggest both as regards the remedy to be applied and the method of treating the delinquents.

5. Should the Monitors notice any fault in the officers, they should not make the correction themselves, but they shall inform the Father Director, who will adopt the measures he deems best *in Domino.*

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CHAPTER XV.

OFFICE AND RULES OF THE NOVICE-MASTER.

IT is the duty of the Novice-Master to take charge of those whom the Father Director has admitted into the Congregation until they are confirmed.*

The Novice-Master is to make every Sodalist read and carefully weigh Chapter I. on the rules, and Chapter XXVI. on the Impediments to Admission; that should any one see he could not keep the rules or that he had incurred any of the impediments, he might of his own accord retire from the Congregation.

The Novice-Master will assign the candidate a seat in the place where the Congregation meets, and present him to the Monitor of his district. The Novice-Master will give his name to the Prickers, who will place it upon the tablet for the names, showing him how to mark off his name on coming to the Congregation and on receiving Holy Communion. The Novice-Master

* A candidate for the *Prima Primaria* is first "admitted," and then after a year's probation under the Novice-Master he makes the act of consecration and is "confirmed."

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will also acquaint the candidate with the customs and practices of the Congregation, that he may conform in everything to them.

During the time of probation the Novice-Master will carefully watch over the candidate, and observe if he be attached to the Congregation, diligent in attendance, in assisting at the services, in the reception of the sacraments, and in keeping the rules. The Novice-Master shall endeavour also to be acquainted with the profession, habits, and social position of the family to whom he belongs, that he may inform Father Director and the Council when the question arises about his confirmation.

Before the Consultation is held for the confirmation of the Novices, the Novice-Master shall present to the Father Director a written information on the attendance and conduct of each Novice who shall have completed or is about to complete the year's Novitiate, that the Father Director may judge if the candidate has the qualities entitling him to be proposed in Council for confirmation. At this Consultation the rules which contain impediments to admission should never fail to be read, to enable the Consultors to give a more decided judgment on the merits or demerits of the appli-

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cant. Although a year is fixed for the Novice-ship, nevertheless the Father Director can shorten it by a few months, especially when the conduct of the Novice is such as to deserve admission; the Novice-Master can also, when there are no hindrances to admission, defer the admission to some festival when the confirmation of the Novices takes place.

CHAPTER XVI.

THE OFFICE AND RULES OF THE TREASURER.

1. THE Treasurer is to keep the money belonging to the Congregation, and receives the offerings that are made, marking down everything exactly in the book reserved for what is received and what is spent. Everything the Treasurer may have obtained shall be put in a safe with two different keys; one of these is kept by the Father Director, the other by the Treasurer. The safe shall be kept with all care either in the room where the Congregation meets, or in some more secure part of the College. But since the Treasurer has to supply the ordinary expenditure, he may reserve the necessary sum, keeping an exact account of it.

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2. Besides the safe mentioned in the preceding paragraph, there shall be in the sacristy, in an open place, a small box for the alms and free offerings of the members. This ought also to be locked with two keys, one to be kept by the Treasurer, the other by the Father Director. From time to time it shall be inspected to receive the money deposited. This can be used for the ordinary expenses of the Congregation, after having been carefully marked in the general accounts.

3. On the receipt of an offering greater than a crown in value, he shall inform the Secretary of the donor's name, to have him enrolled in the list of benefactors.

4. It is sufficient for the Treasurer to give an account of the expenditure once a year, so as not to overburthen one who has undertaken an office, which is full of trouble, for the pure love of God and our Lady. That the Congregation represented by the Council may know the state of the finances, it is sufficient for the Treasurer to show the balance-sheet with the capital and the yearly income, with a statement of the debts, credit, and balance. This shall be read in Council after having been examined by the Father Director and by the Prefect, or by a

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person versed in such matters whom they shall appoint, and it shall be compared with the book in which the expenditure is marked, which shall be open to view at least at the time when the Treasurer has to present the afore-mentioned balance-sheet. This overlooking of the accounts serves not so much to verify the honesty of the Treasurer, which is pre-supposed, as to learn with what exactness the accounts are kept, and to see more clearly how things stand. When the accounts are verified and found exact, the Father Director and the Prefect shall audit them.

5. When the aforesaid balance-sheet has been audited by the Father Director and by the Prefect, the Treasurer will deliver it to the Secretary, who, after placing his own signature, will hand it to the Archivist, that it may be filed. The Treasurer on quitting office will hand over the safe and the books to his successor, and instruct him in what is necessary for the performance of his office.

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CHAPTER XVII.

THE OFFICE AND RULES OF THE LIBRARIAN.

THE care of the Sodality Library belongs to the Librarian, who has the key. It is the duty of the Librarian to keep the Library in good order and free from dust.

The Librarian shall have a Catalogue of all the works written in alphabetical order, and mark the different editions as well as the duplicates of the said books.

At the beginning and end of every meeting of the Sodality, the Librarian shall be in the Library to give books to those who require them, and shall be cautious to lend books only to members of the Sodality. The Librarian shall keep a special register in which are written the name and surname of the Sodalist who has received the book, the title of the book, the number of the volumes, and the day on which the book or books have been taken out.

After the lapse of a reasonable period the Librarian shall demand the return of the book, and should he not obtain the work, he will inform the Father Director or Prefect: and

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shall then pursue the course decided upon by them.

When a volume lent has been lost, the Brother who received it shall make good the loss by a copy of the same work. If it be not possible to find the same work, he shall pay the value of the book as determined by a competent judge. It is the duty of the Librarian to obtain this opinion from a competent person, and to exact the price of the book.

When a book has to be bound or new books are to be bought, the Librarian shall confer with the Father Director or the Prefect, to whom it belongs to approve the expense to be incurred.

CHAPTER XVIII.

THE OFFICE AND RULES OF THE VISITORS OF THE SICK.

SINCE our Blessed Saviour has said, "I was sick and ye visited Me," we can easily understand how much it is in keeping with Christian feeling, and therefore with the spirit of a Congregation like ours, that there should be a person appointed to visit the sick of the Congregation. Those on whom such a duty falls

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are to be esteemed fortunate, because, besides the Indulgences they can gain, they have it in their power to discharge a corporal work of mercy, obtaining in addition for those they visit these spiritual advantages which are so conducive to the salvation of souls.

When it is known that any Brother is seriously unwell, the Visitors should be careful to call upon him. As soon as they are acquainted with the state of the sick Brother, they should immediately inform the Father Director and the Prefect, both that they also may visit him and that prayers, according to their directions, may be offered at the meetings of the Sodality for the sick man.

While the sickness lasts the Visitors shall continue to visit him from time to time, consoling and comforting the sick man, bringing the image of our Lady, which is kept for this pious custom, and they may leave it with the invalid if he wishes for it, and afterwards they shall bring it away. They shall never fail to inform the Father Director and the Prefect about the condition of the sick Brother.

If in their visits they should perceive that the sick man is in any spiritual or temporal want, the Visitors shall inform the Father

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Director and the Prefect, that provision may be made.

The Visitors shall be careful to select the most convenient time, to prevent their visits from ever being wearisome to the sick. Before entering the house they shall learn the nature of the sickness, in case a long conversation should be irksome to the sick, and the Visitors shall speak in a low voice on topics which edify and console, not merely the sick, but even the bystanders, ever mindful that as Visitors they represent the Congregation.

Should the malady get worse, the Visitors shall immediately inform the Father Director, that he may give the sick man (if he thinks it right) the blessing *in articulo mortis* to obtain the Plenary Indulgence.

CHAPTER XIX.

THE OFFICE AND RULES OF THE LECTORS.

It belongs to the Lectors to read in public the spiritual book and the meditation: being three in number, they shall take this duty by turns, and in the absence of one or other the third should take his place.

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The Lectors are to be punctual for the opening of Sodality service, and shall get ready the books which the Father Director has ordered to be read. The Lectors shall be careful to read distinctly and slowly, particularly the meditation, so that they may be heard by all and give every one opportunity to reflect upon it.

It also belongs to the office of the Lectors to read once a year in public in the meeting of the Congregation that immediately follows the election of the new officers, the rules common to all the Brothers, that by renewing the memory of these rules they may by all be more exactly observed.

CHAPTER XX.

THE OFFICE AND RULES OF THE CHANTERS.

THE Chanters ought to intone the Office, and all other Psalms and Hymns which are sung in the Sodality, according to the different periods of the year, as they shall be indicated on the notice-board.

The Chief Chanter guides the others, who are to be subject to him. The Chief Chanter

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shall see that the chant be executed with becoming gravity and dignity, so that the members of the Sodality may easily follow.

All music is forbidden which is opposed to the simplicity of choral chant, to the end that the chant itself may increase and not diminish recollection and devotion.

CHAPTER XXI.

THE OFFICE AND RULES OF THE SACRISTANS.

1. It is the duty of the Sacristans to take care of the Chapel of the Congregation, to keep it clean, to prepare and decorate the altar and oratory, both for the ordinary meetings of the Congregation and for the solemn feasts; to expose the sacred relics for the different festivals, to get ready what is required for Mass and other functions; following in everything the *Ordo*, which ought to be always hung up in the sacristy. On extraordinary occasions they shall depend upon the special instructions to be given them by the Father Director and the Prefect.

2. The Sacristans ought to be six in number, with two in addition to help, who are called

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Adjutores. Amongst the six the first will be an ecclesiastic, to whom shall be confided the care of the sacred vessels. He shall also lend his assistance whenever it is needed for the service of the altar.

3. The Sacristans shall depend immediately on the Father Director's Assistant, who shall superintend the entire arrangement of the sacred functions. He shall keep the keys of the chests where the sacred vestments and all else belonging to the Congregation are preserved, and the Sacristans shall inform him of any repairs found to be necessary, that with the approval of the Father Director he may give suitable directions. The Father Director's Assistant shall carefully watch if each of the Sacristans is careful of the plate, linen, or candles entrusted to his care: he shall superintend the preparations for the feasts; in these, as in everything else, the Sacristans shall neither depart from his instructions nor exceed them.

4. One or two of the Sacristans ought to be present at the opening of the Congregation to perform what is required; and at the end of service they should put everything in its proper place, helping each other in the performance of the task with mutual charity.

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5. When feasts take place in which the oratory and altar have to be prepared beforehand, all the Sacristans shall be present, or at least some according to what is wanted and to what they may have arranged, and each shall attend to what has been destined for him, using all diligence and modesty, without causing any confusion.

At every meeting of the Congregation they shall arrange before Mass the particles required for Communion, according to the directions of the Prickers. When the General Communion takes place, besides the particles, they shall prepare everything needed for the Priest who helps the Celebrant in giving Communion.

6. The Sacristans ought to preserve the most edifying demeanour both in the sacristy and in the oratory, showing every respect to the holy place. They should neither join in nor allow long conversations, especially in a loud voice, in the sacristy during the time of the services, nor should they deprive themselves, so far as their duty permits, of the exercises of piety performed in the Congregation. They should be particularly attentive to the exhortation. On this account the Father Director's Assistant shall send to the services of the Congregation

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those Sacristans who are not needed in the sacristy.

CHAPTER XXII.

THE OFFICE AND RULES OF THE CLERKS, OR OF THE SERVERS AT THE ALTAR.

1. THE office of the Clerks consists in serving and assisting at the sacred rites celebrated in the oratory. Let them be well versed in ecclesiastical ceremonies, so as to know according to rubric to serve, not merely the Mass of an ordinary priest, but also that of Prelates and Cardinals, and also how to assist at Benediction.

2. In the morning, before the end of the exhortation, they shall go to the sacristy, according to the instructions they shall receive, and there, in cotta, they shall get ready what is required for Mass and Communion.

3. In serving Mass, and while taking part in all the other services, they shall use the greatest modesty, and endeavour that everything be carried out with suitable gravity and precision.

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CHAPTER XXIII.

THE OFFICE AND RULES OF THE PRICKERS.

It is the duty of the Prickers to mark each member in the register of names. On entering the Sodality chapel each one ought to draw out from the board the sign opposite to his name, in accordance to the instructions he received from the Novice-Master from the time of his admission into the Sodality. The Prickers shall take care that no one fail in this important rule. To this end let the tablet on which the names are written be near the entrance door, and let the surnames be kept upon the tablet in alphabetical order.

This tablet is meant as a means of keeping a list of those who attend, and it shall be shown only to the Father Director, Prefect, and Novice-Master.

In transferring to the register the names of those who attend, not only should the Prickers be very careful to omit no name, but in addition let them follow the method laid down of marking off the names, not changing it at pleasure, so as to avoid innovations, as also that the attendance

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not only of the present members may be known, but even of those who in former times frequented the Sodality. Such knowledge may be found useful in many cases.

At the end of the Office, and at the beginning of the Father Director's exhortation, the Prickers shall tell the Sacristan the number of Brothers who are going to communicate, that the requisite particles may be prepared.

The latest time for marking down the members present ought to be the beginning of the exhortation, or the end of the Office; and then the Prickers are to quit their place by the tablet for names and join the Sodalists, so as to share in the Divine Word and the other spiritual exercises of the Congregation.

Although the Father Director can learn from the register the members who are diligent or negligent in attendance, nevertheless, should the Prickers notice that a member is very careless in attending, they ought to inform the Father Director, and learn from him if they are to remove from the tablet the name of the Brother who does not attend, or put it back again when the Brother resumes attendance at the Congregation.

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CHAPTER XXIV.

THE OFFICE AND RULES OF THE VICE-SECRETARY, VICE-ARCHIVIST, VICE-TREASURER, AND VICE-LIBRARIAN.

THE post of these minor officers is meant to help those in higher grade in the discharge of their duties, and to supply their place in case of absence or any other impediment. They are consequently in all matters to be subject to the higher officials, lending their service in those duties which shall be entrusted to them.

Each of these minor officers shall endeavour to be well versed in the rules and customs of the office, so as to be able to fill it in case of need, and shall be punctual in attendance at the Sodality, to supply if necessary the place of an officer of higher grade.

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CHAPTER XXV.

METHOD OF ADMITTING NEW BROTHERS AND THEIR CONFIRMATION.

WHEN the Confirmation has been granted, the Novice-Master shall inform the Brother already admitted, and communicate to him the day on which the Confirmation will take place, and will instruct him in all that is required for that act, reminding him particularly to communicate in order to gain the Indulgence.

The act of Confirmation ought to be performed on one of the chief feasts of the Blessed Virgin, that is, the Annunciation, Conception, Assumption, or Nativity, provided there be deserving Novices who have completed or are about to complete their noviceship. For it is in the power of the Father Director, as has been said, to dispense with one or two months.

On one of these days, when one or more members are to be confirmed, the Father Director, after the Office, advances to the altar in cotta and stole, and after reciting the *Veni*

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Sancte Spiritus, sits in *Cornu Evangelii.* The Prefect and the Assistants remain near the Father Director. After the Decree has been announced by the Secretary with regard to those to be confirmed, they come before the altar each with a lighted candle. The Director addresses to them a few words of exhortation, urging them to devotion to the Blessed Virgin and to observance of the Rules. After this the Director genuflects, and the Prefect recites the following formula of admission, which is repeated word by word by the new members:

"Sancta Maria, Mater Dei et Virgo, ego N.N. te hodie in Dóminam, Patrónam, et Advocátam éligo, firmitérque státuo ac propóno me nunquam te derelictúrum, neque contra te áliquid unquam dictúrum aut factúrum, neque permissúrum ut a meis súbditis áliquid contra tuum honórem unquam agátur. Obsecro te ígitur súscipe me in servum perpétuum, adsis mihi in actiónibus ómnibus meis nec me déseras in hora mortis. Amen."

At the conclusion of the formula the Director sits down and says:

"Ego ex auctoritáte A. R. P. Præpósiti Generális S.J. vos in hanc Beatissimæ Vírginis Maríæ ab Angelo Salutátæ Congregatiónem

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Primam Primariam * recípio; atque ómnium Indulgentiárum partícipes effício: et nunc quidem nómina vestra referántur in album Congregatiónis, in ætérnum vero scripta sint in cœlis."

At the conclusion of these words the candidates kneel one by one before the Director, present him with the candle, and he gives to each the Diploma or Certificate of Membership with these words:

"Accipe has paténtes litteras, quibus assértus es Beatæ Maríæ Vírginis fílius, sed tu mélius moribus, ac pietáte te Ejusdem fílium exhibe. Interim te cum prole pia benedícat Virgo María," and while uttering these last words the Director makes the sign of the Cross over the new Sodalists.

After the Confirmation the Master of Novices presents the candidates to the salutations of the Prefect and the Assistants, and the Secretary gives them the book with the rules and prayers. The ceremony ends with the *Te Deum.*

The member to be confirmed ought either bring the candle used in the ceremony of Confirmation, or leave an offering in the Sacristy.

* Here the particular title of each Sodality is inserted as "Primæ Primariæ Congregationi Canonice aggregatam."

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CHAPTER XXVI.

IMPEDIMENTS TO BEING RECEIVED OR REMAINING IN THE CONGREGATION.

ONLY those are to be admitted into the Congregation who are in a respectable position in life, and of irreproachable character, and with some pretensions to a literary education.*

1. Those are excluded from the Congregation who suffer from epileptic fits, or are physically or accidentally deformed.
2. Those who by their occupation or any other permanent cause are prevented from attending the Congregation.
3. Those who for any cause whatever do not enjoy a good character.
4. Those who have left a Congregation elsewhere after giving but slight satisfaction.

To make certain if any one who asks admission into the Congregation have or not the impediments here laid down, he ought to be kindly questioned by the Father Director, to whom the candidate must always be presented. The

* The words of the original Italian are "che facciano qualche professione di lettere."

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candidate can always be admitted when none of the above-mentioned impediments are found in him. If, after admission, he is discovered to have concealed an impediment, he is *ipso facto* excluded from the Sodality. He shall be also excluded if, after admission, any of the impediments already mentioned be discovered in him, except the first and second, which are not sufficient to exclude a member.

The Father Director can, after consulting his council, should he consider it expedient, dispense from the impediments, when they are not of such a nature as bring injury or discredit on the Sodality.

CHAPTER XXVII.

METHOD OF AFFILIATION TO THE PRIMA PRIMARIA.

THE right of affiliating other Congregations, either established or to be established, to the Prima Primaria of Rome for the gaining of Indulgences, belongs to the Father General of the Society of Jesus, on whom alone, as Supreme Head of the Congregation, that right has been conferred.

When then requests from other Congregations

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desirous of being affiliated to Ours come into the hands of the Father Director, or the Prefect, or any member of the Congregation, they shall be at once forwarded to Father General. Should no obstacle exist, Father General transmits the Diploma of Affiliation with the list of Indulgences signed by him and by his Secretary. The Secretary of the Congregation ought to inquire of the Secretary of the Society from time to time the list of the Congregations affiliated to the Prima Primaria, so as to note them down in the large book kept for the purpose. The Secretary shall be careful not to allow a long period to elapse without making such inquiry, lest any of the affiliated Congregations should fail to appear on the list.

AD MAJOREM DEI GLORIAM.
ET BEATISSIMÆ VIRGINIS ANNUNTIATÆ HONOREM.

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LIST OF SODALITIES IN ENGLAND, IRELAND, AND SCOTLAND, UNDER CARE OF THE SOCIETY OF JESUS.

THE Sodality of our Lady for men is established in England at—

Farm Street Church, London, W.
St. Francis Xavier's, Liverpool.
St. Wilfrid's, Preston.
St. Ignatius', Preston.
St. Walburge's, Preston.
SS. Michael and John, Clitheroe.
St. Aloysius', Oxford.
St. Mary's, St. Helens.
The Holy Name, Manchester.

For boys at—

Beaumont College, Old Windsor, Berks.
Stonyhurst College, Blackburn.
Mount St. Mary's College, Chesterfield.

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In Ireland for men at—

St. Francis Xavier's, Dublin.
Church of the Sacred Heart, Limerick.
St. Ignatius', Galway.

For boys at—

Belvedere College, Dublin.
Tullabeg College, Tullamore.
Clongowes College, Naas.

In Scotland for men at—

Church of the Sacred Heart, Edinburgh.
St. Joseph's, Glasgow.
St. Aloysius', Glasgow (for boys).

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OFFICIUM PARVUM
IMMACULATÆ CONCEPTIONIS B. VIRGINIS MARIÆ.

AD MATUTINUM.

℣. Eia mea lábia annuntiáte;
℟. Laudes et præcónia Vírginis Immaculátæ.
℣. Dómina, in adjutórium meum inténde;
℟. Me de manu hóstium poténter defénde.
℣. Gloria Patri, etc.
℟. Sicut erat in principio, etc.
Alleluia.

A Septuagesima usque ad Pascha, loco Alleluia, *dicitur* Laus tibi Domine, Rex æternæ gloriæ.

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THE LITTLE OFFICE
OF THE
IMMACULATE CONCEPTION B.V.M.

AT MATINS.

℣. Open! my lips, and far and wide proclaim

℟. Our Ladye's stainlessness; her praise and fame.

℣. Incline unto mine aid, O Ladye.

℟. Defend me in thy power from the hands of mine enemies.

℣. Glory be to the Father, &c.

℟. As it was in the beginning, &c.

Alleluia.

From Septuagesima till Easter, instead of Alleluia, *is said,* Praise be to Thee, O Lord, King of everlasting glory.

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HYMNUS.

Salve, mundi dómina,
Cœlórum Regína;
Salve Virgo vírginum,
Stella matutína.
Salva plena grátiæ,
Clara luce divína;
Mundi in auxílium
Dómina festína.
Ab æterno Dóminus
Te præordinávit
Matrem unigéniti
Verbi, quo creávit
Terram, pontum, aéthera;
Te pulchram ornávit
Sibi sponsam, quæ in
Adam non peccávit.
Amen.

℣. Elégit eam Deus, et præelégit eam.

℟. In tabernáculo suo habitáre fecit eam.

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HYMN.

Hail! Mistress of this earth,
Hail! Heaven's exalted Queen;
Virgin of virgins, Hail!
Bright Star at morning seen.
Hail Marye, full of grace!
In light divine array'd;
O Ladye, hasten thou
This needy world to aid!
From all eternity
Mother predestinate
Of God's own Word sole-born
By Whom He did create
The earth, the sea, the heavens,
And for Himself in thee
A Spouse all fair adorn'd,
From sin of Adam free.
Amen.

℣. God hath chosen her, and fore-chosen her.

℟. He hath made her to dwell in His tabernacle.

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cápiam, ipso, quem Virgo peperísti, donánte Dómino nostro Jesu Christo, qui cum Patre, et Sancto Spiritu, vivit et regnat in Trinitate perfecta Deus, in sæcula sæculórum. Amen.

℣. Dómina prótege oratiónem meam;
℟. Et clamor meus ad te véniat.
℣. Benedicámus Dómino.
℟. Deo grátias.
℣. Et fidélium ánimæ per misericórdiam Dei requiéscant in pace.
℟. Amen.

AD COMPLETORIUM.

℣. Convértat nos, Dómina, tuis précibus placátus, Jesus Christus Filius tuus;
℟. Et divértat iram suam a nobis.
℣. Dómina, in adjutórium meum intende;

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℣. Thy name, O Marye, is as oil poured out;

℟. Thy servants have loved thee exceedingly.

℣. O Ladye protect my prayer;

℟. And let my cry come unto thee.

LET US PRAY.

Holy Marye, Queen of Heaven, Mother of our Lord Jesus Christ, and mistress of the World, who forsakest no one and despisest no one, look upon me, O Ladye, in thy clemency with thine eye of pity, and obtain for me of thy Beloved Son the pardon of all my sins; that as I now celebrate with devout affection thy Holy and Immaculate Conception, so I may obtain hereafter the prize of eternal happiness, by the grace of Him Whom thou, a Virgin, didst bring forth, our Lord Jesus Christ, Who with the Father and the Holy Ghost, liveth and reigneth, in perfect Trinity, One God, world without end. Amen.

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℣. Dómina prótege oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Benedicámus Dómino.
℟. Deo grátias.
℣. Benedícat et custódiat nos, omnípotens et miséricors Dóminus, Pater et Filius et Spiritus Sanctus.
℟. Amen.

COMMENDATIO.

Súpplices offérimus,
Tibi Virgo pia
Hæc laudum præcónia
Fac nos ut in via
Ducas cursu próspero,
Et in agonía
Tu nobis assiste,
O dulcis María.

℟. Deo grátias.

ANTIPHONA. Hæc est virga, in quâ nec nodus originális, nec cortex actuális culpæ fuit.

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℣. O Ladye protect my prayer.
℟. And let my cry come unto thee.
℣. Let us bless the Lord.
℟. Thanks be to God.
℣. May the Almighty and merciful Lord, Father, Son and Holy Ghost, bless and preserve us.
℟. Amen.

THE COMMENDATION.

Our voice of praise,
On bended knee,
We humbly lift,
Kind Maid, to thee.
O guide our path
From danger free,
And when we lie
In agony,
Then at our side
Sweet Marye be.

℟. Thanks be to God.

ANTIPHON. This is the rod on which was neither the knot of original nor bark of actual sin.

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℣. In Conceptióne tuâ Virgo Immaculáta fuisti;

℟. Ora pro nobis Patrem, cujus Filium péperisti.

OREMUS.

Deus, qui per Immaculátam Vírginis Conceptiónem, dignum Filio tuo habitáculum præparásti: quaésumus, ut sicut ex morte ejusdem Filii tui prævísâ, eam ab omnia labe præservásti, nos quoque mundos ejus intercessióne ad te pervenire concédas. Per eumdem Dóminum nostrum Jesum Christum, Filium tuum, qui tecum vivit et regnat, in unitáte Spiritus Sancti, Deus, per omnia sæcula sæculórum. Amen.

℣. Immaculáta beatæ Mariæ Vírginis Concéptio

℟. Sit nobis præsídium et protéctio. Amen.

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℣. In thy Conception, O Virgin, thou wast Immaculate.

℟. Pray for us to the Father, Whose Son thou didst bring forth.

LET US PRAY.

O God, Who by the Immaculate Conception of the Virgin didst prepare for Thy Son a worthy habitation, we beseech Thee, that as Thou didst preserve her from every stain, by the prevision of the death of this Thy Son, so Thou wouldst grant that we also, being cleansed from guilt by her intercession, may come to Thee, through the same Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

℣. May the Blessed Virgin Marye's Immaculate Conception

℟. Be to us a safeguard and protection. Amen.

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THE LITTLE OFFICE

OF THE

BLESSED VIRGIN MARY.

THE RUBRICS

TO BE OBSERVED IN RECITING THE OFFICE OF THE BLESSED VIRGIN.

1. *WHEN Lauds are said immediately after Matins, the* Ave María, *before the* ℣ Deus, in adjutórium, *is omitted.*

2. *If the Office be said in private, the Anthem of the Blessed Virgin is said after Lauds and Complin only: when the Office is interrupted at the end of Prime, Tierce, Sext, None, or Vespers, a* Pater *is said; Complin is always concluded with* Pater, Ave, *and* Credo.

3. *When the Office is said without interruption, the Anthem of the Blessed Virgin is not said after Lauds, Prime, Tierce, Sext, and None, but only at the end of the last Hour.*

4. *The hymn* Te Deum *is said from Christmas to Septuagesima Sunday, and from Easter to Advent. During Advent, and from Septuagesima Sunday to Easter the* Te Deum *is said only on feasts of the Blessed Virgin.*

5. *On the Feast of the Annunciation the Office is said as in Advent.*

6. *The* Te Deum *is said on the Feast of the Purification, even though it falls after Septuagesima Sunday; if this Feast be transferred, the change of Office is transferred too.*

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7. From Septuagesima Sunday to Vespers on Holy Saturday the Allelúia *is never said. During Passion and Holy Week the* Glória Patri *is nowhere omitted.*

8. During Paschal time Allelúia *is not added to the Invitatorium, Versicles, or Responses.*

9. In this Office, when a commemoration is made of a Patron Saint, it should be at Vespers and Lauds, between the prayer which follows the Anthems of the Magníficat *and* Benedíctus, *and the commemoration of Saints,* Sancti Dei omnes *or* Ecce Dóminus véniet.

10. The first Office begins at the Matins of the day after the Purification.

11. The second Office with the Vespers of the Saturday before the first Sunday of Advent.

12. The third commences with the first Vespers of Christmas, and continues until the second Vespers of the Purification inclusively.

13. The anthem Regína Cœli, *after the three Canticles, is said for the first time at the* Nunc Dimíttis *on Holy Saturday, and for the last at Lauds on the Saturday before Trinity Sunday.*

PRAYER BEFORE THE OFFICE.

Aperi, Dómine, os meum ad benedicéndum nomen sanctum tuum; munda quoque cor meum ab ómnibus vanis, pervérsis et aliénis cogitatiónibus; intelléctum illúmina, afféctum inflámma, ut digne, atténte ac devóte hoc Officium recitáre váleam, et exaudíri mérear ante conspéctum divínæ Majestátis tuæ. Per Christum Dóminum nostrum. Amen.

Dómine in unióne illíus divínæ intentiónis, qua ipse in terris laudes Deo persolvísti, has tibi Horas persólvo.

PRAYER AFTER THE OFFICE.

Sacrosanctæ et indivíduæ Trinitáti, crucifíxi Dómini nostri Jesu Christi humanitáti, beatíssimæ et gloriosíssimæ sempérque Vírginis Maríæ fœcúndæ integritáti, et ómnium

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Sanctórum universitáti sit sempitérna laus, honor, virtus et glória ab omni creatúra, nobísque remíssio ómnium peccatórum, per infiníta sæcula sæculórum.

℟. Amen.

℣. Beáta víscera Maríæ Vírginis, quæ portavérunt ætérni Patris Fílium.

℟. Et beáta úbera, quæ lactavérunt Christum Dóminum. Pater noster. Ave María.

MATINS.

AVE María, grátia plena: Dóminus tecum: benedícta tu in muliéribus et benedíctus fructus ventris tui, Jesus. Sancta María, mater Dei, ora pro nobis, peccatóribus, nunc et in hora mortis nostræ. Amen.

Ave María *is said before every Hour, except before Lauds, when they are said immediately after Matins.*

℣. Domine, lábia mea apéries.

℟. Et os meum annuntiábit laudem tuam.

℣. Deus, in adjutórium meum inténde.

℟. Dómine, ad adjuvándum me festína.

℣. Glória Patri, et Fílio, et Spirítui sancto.

℟. Sicut erat in princípio, et nunc et semper, et in sæcula sæculórum. Amen. Allelúia.

From Septuagesima Sunday until Vespers on Holy Saturday, instead of Allelúia, *is said* Laus tibi, Dómine, Rex ætérnæ glóriæ.

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Invitatorium.

Ave, María, grátia plena: Dóminus tecum.
Ave, María, grátia plena: Dóminus tecum.

Psalm 94.

VENITE, exultémus Dómino, jubilémus Deo salutári nostro: præoccupémus fáciem ejus in confessióne, et in psalmis jubilémus ei.

Ave, María, grátia plena: Dóminus tecum.

Quóniam Deus magnus Dóminus, et rex magnus super omnes deos: quóniam non repéllet Dóminus plebem suam, quia in manu ejus sunt omnes fines terræ, et altitúdines móntium ipse cónspicit.

Dóminus tecum.

Quóniam ipsíus est mare, et ipse fecit illud, et áridam fundavérunt manus ejus: veníte adorémus, et procidámus ante Deum: plorémus coram Dómino, qui fecit nos, quia ipse est Dóminus Deus noster: nos autem pópulus ejus, et oves páscuæ ejus.

Ave, María, grátia plena: Dóminus tecum.

Hódie si vocem ejus audiéritis, nolíte obduráre corda vestra, sicut in exacerbatióne secúndum diem tentatiónis in desérto: ubi tentavérunt me patres vestri, probavérunt, et vidérunt ópera mea.

Dóminus tecum.

Quadragínta annis próximus fui generatióni huic, et dixi: Semper hi errant corde: ipsi vero

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non cognovérunt vias meas, quibus jurávi in ira mea, si introíbunt in réquiem meam.

Ave, María, grátia plena: Dóminus tecum.

Glória Patri, et Fílio, et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen.

Dóminus tecum.

Ave, María, grátia plena: Dóminus tecum.

HYMN.

QUEM terra, pontus, sidera
Colunt, adórant, prædicant,
Trinam regéntem máchinam,
Claustrum Maríæ bájulat.

Cui luna, sol, et ómnia
Desérviunt per témpora;
Perfúsa cœli grátia,
Gestant puéllæ víscera.

Beáta Mater múnere
Cujus supérnus ártifex,
Mundum pugíllo cóntinens,
Ventris sub arca clausus est.

Beáta cœli núntio,
Fœcúnda sancto Spíritu,
Desiderátus géntibus
Cujus per alvum fusus est.

Jesu, tibi sit glória,
Qui natus es de Vírgine,
Cum Patre et almo Spíritu,
In sempitérna sæcula. Amen.

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AT THE NOCTURN.

The three following Psalms are said on Sundays, Mondays, and Thursdays.

Ant. Benedícta tu.

Psalm 8.

DOMINE Dóminus noster, * quam admirábile est nomen tuum in univérsa terra !

2. Quóniam eleváta est magnificéntia tua * super cœlos.

3. Ex ore infántium et lacténtium perfecisti laudem propter inimícos tuos, * ut déstruas inimícum et ultórem.

4. Quóniam vidébo cœlos tuos, ópera digitórum tuórum : * lunam et stellas, quæ tu fundásti.

5. Quid est homo, quod memor es ejus ? * aut fílius hóminis, quóniam vísitas eum ?

6. Minuísti eum paulo minus ab Angelis, glória et honóre coronásti eum : * et constituísti eum super ópera mánuum tuárum.

7. Omnia subjecísti sub pédibus ejus, * oves et boves univérsas : ínsuper et pécora campi.

8. Vólucres cœli, et pisces maris, * qui perámbulant sémitas maris.

9. Dómine Dóminus noster, * quam admirábile est nomen tuum in univérsa terra !

Glória Patri.

Ant. Benedícta tu in muliéribus, et benedíctus fructus ventris tui.

Ant. Sicut myrrha.

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Psalm 18.

CŒLI enárrant glóriam Dei, * et ópera mánuum ejus annúntiat firmaméntum.

2. Dies diéi erúctat verbum, * et nox nocti índicat sciéntiam.

3. Non sunt loquélæ, neque sermónes, * quorum non audiántur voces eórum.

4. In omnem terram exívit sonus eórum: * et in fines orbis terræ verba eórum.

5. In sole pósuit tabernáculum suum: * et ipse tanquam sponsus procédens de thálamo suo.

6. Exultávit ut gigas ad curréndam viam, * a summo cœlo egréssio ejus:

7. Et occúrsus ejus usque ad summum ejus: * nec est qui se abscóndat a calóre ejus.

8. Lex Dómini immaculáta, convértens ánimas: * testimónium Dómini fidéle, sapiéntiam præstans párvulis.

9. Justítiæ Dómini rectæ, lætificántes corda: * præcéptum Dómini lúcidum, illúminans óculos.

10. Timor Dómini sanctus, pérmanens in sæculum sæculi: * judícia Dómini vera, justificáta in semetípsa.

11. Desiderabília super aurum et lápidem pretiósum multum: * et dulcióra super mel et favum.

12. Etenim servus tuus custódit ea, * in custodiéndis illis retribútio multa.

13. Delícta quis intélligit? ab occúltis meis munda me: * et ab aliénis parce servo tuo.

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14. Si mei non fúerint domináti, tunc immaculátus ero : * et emundábor a delícto máximo.

15. Et erunt ut compláceant elóquia oris mei : * et meditátio cordis mei in conspéctu tuo semper.

16. Dómine adjútor meus, * et redémptor meus.

Glória Patri.

Ant. Sicut myrrha elécta odórem dedísti suavitátis, sancta Dei Génitrix.

Ant. Ante thorum.

Psalm 23.

DOMINI est terra, et plenitúdo ejus : * orbis terrárum, et univérsi qui hábitant in eo.

2. Quia ipse super mária fundávit eum : * et super flúmina præparávit eum.

3. Quis ascendet in montem Dómini ? * aut quis stabit in loco sancto ejus ?

4. Innocens mánibus et mundo corde, * qui non accépit in vano ánimam suam, nec jurávit in dolo próximo suo.

5. Hic accipiet benedictiónem a Dómino, * et misericórdiam a Deo salutári suo.

6. Hæc est generátio quæréntium eum, * quæréntium fáciem Dei Jacob.

7. Attóllite portas, príncipes, vestras, et elevámini, portæ æternáles : * et introíbit rex glóriæ.

8. Quis est iste rex glóriæ ? * Dóminus fortis et potens : Dóminus potens in prælio.

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9. Attóllite portas, príncipes, vestras, et elevámini, portæ æternáles: * et introíbit rex glóriæ.

10. Quis est iste rex glóriæ? * Dóminus virtútum ipse est rex glóriæ.

Glória Patri.

Ant. Ante thorum hujus Vírginis frequentáte nobis dúlcia cántica drámatis.

℣. Diffúsa est grátia in lábiis tuis.

℟. Proptérea benedíxit te Deus in ætérnum. Pater noster, *etc.*

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

Précibus et méritis, *etc. page* 151.

The three following Psalms are said on Tuesdays and Fridays.

Ant. Spécie tua.

Psalm 44.

ERUCTAVIT cor meum verbum bonum: * dico ego ópera mea Regi.

2. Lingua mea cálamus scribæ, * velóciter scribéntis.

3. Speciósus forma præ fíliis hóminum, diffúsa est grátia in lábiis tuis: * proptérea benedíxit te Deus in ætérnum.

4. Accíngere gládio tuo super femur tuum, * potentíssime.

5. Spécie tua et pulchritúdine tua * inténde, próspere procéde, et regna.

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6. Propter veritátem, et mansuetúdinem, et justítiam : * et dedúcet te mirabíliter déxtera tua.

7. Sagíttæ tuæ acútæ, pópuli sub te cadent : * in corda inimicórum regis.

8. Sedes tua, Deus, in sæculum sæculi : * virga directiónis virga regni tui.

9. Dilexísti justítiam, et odísti iniquitátem : * proptérea unxit te Deus, Deus tuus óleo lætítiæ præ consórtibus tuis.

10. Myrrha, et gutta, et cásia a vestiméntis tuis, a dómibus ebúrneis : * ex quibus delectavérunt te fíliæ regum in honóre tuo.

11. Astitit regína a dextris tuis in vestítu deauráto, * circúmdata variétate.

12. Audi, fília, et vide, et inclína aurem tuam : * et oblivíscere pópulum tuum, et domum patris tui.

13. Et concupíscet rex decórem tuum, * quóniam ipse est Dóminus Deus tuus ; et adorábunt eum.

14. Et fíliæ Tyri in munéribus * vultum tuum deprecabúntur : omnes dívites plebis.

15. Omnis glória ejus fíliæ regis ab intus, * in fímbriis áureis circumamícta varietátibus.

16. Adducéntur regi vírgines post eam ; * próximæ ejus afferéntur tibi.

17. Afferéntur in lætítia et exultatióne : * adducéntur in templum regis.

18. Pro pátribus tuis nati sunt tibi fílii : * constítues eos príncipes super omnem terram.

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19. Mémores erunt nóminis tui * in omni generatióne et generatiónem.

20. Proptérea pópuli confitebúntur tibi in ætérnum : * et in sæculum sæculi.

Glória Patri.

Ant. Spécie tua et pulchritúdine tua inténde, próspere procéde, et regna.

Ant. Adjuvábit eam.

Psalm 45.

DEUS noster refúgium, et virtus : * adjútor in tribulatiónibus, quæ invenérunt nos nimis.

2. Proptérea non timébimus dum turbábitur terra : * et transferéntur montes in cor maris.

3. Sonuérunt, et turbátæ sunt aquæ eórum : * conturbáti sunt montes in fortitúdine ejus.

4. Flúminis ímpetus lætíficat civitátem Dei : * sanctificávit tabernáculum suum Altíssimus.

5. Deus in médio ejus, non commovébitur : * adjuvábit eam Deus mane dilúculo.

6. Conturbátæ sunt gentes, et inclináta sunt regna : * dedit vocem suam, mota est terra.

7. Dóminus virtútum nobíscum : * suscéptor noster Deus Jacob.

8. Veníte, et vidéte ópera Dómini, quæ pósuit prodígia super terram : * áuferens bella usque ad finem terræ.

9. Arcum cónteret, et confríget arma : * et scuta combúret igni.

10. Vacáte, et vidéte quóniam ego sum Deus : * exaltábor in géntibus, et exaltábor in terra.

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11. Dóminus virtútum nobíscum: * suscéptor noster Deus Jacob.
Glória Patri.

Ant. Adjuvábit eam Deus vultu suo: Deus in médio ejus non commovébitur.
Ant. Sicut lætántium.

Psalm 86.

FUNDAMENTA ejus in móntibus sanctis: * díligit Dóminus portas Sion super ómnia tabernácula Jacob.
2. Gloriósa dicta sunt de te, * cívitas Dei.
3. Memor ero Rahab et Babylónis * sciéntium me.
4. Ecce alienígenæ, et Tyrus, et pópulus Æthíopum, * hi fuérunt illic.
5. Numquid Sion dicet: Homo, et homo natus est in éa: * et ipse fundávit eam Altíssimus?
6. Dóminus narrábit in scriptúris populórum, et príncipum: * horum qui fuérunt in ea.
7. Sicut lætántium ómnium * habitátio est in te.
Gloria Patri.

Ant. Sicut lætántium ómnium nostrum habitátio est in te, sancta Dei Génitrix.

℣. Diffúsa est grátia in lábiis tuis.
℟. Proptérea benedíxit te Deus in ætérnum.
Pater noster, *etc.*

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℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.
Précibus et méritis, *etc.*, page 151.

The three following Psalms are said on Wednesdays and Saturdays.

Ant. Gaude, María virgo.

Psalm 95.

CANTATE Dómino cánticum novum : * cantáte Dómino omnis terra.

2. Cantáte Dómino, et benedícite nómini ejus : * annuntiáte de die in diem salutáre ejus.

3. Annuntiáte inter Gentes glóriam ejus, * in ómnibus pópulis mirabília ejus.

4. Quóniam magnus Dóminus, et laudábilis nimis : * terríbilis est super omnes deos.

5. Quóniam omnes dii Géntium dæmónia : * Dóminus autem cœlos fecit.

6. Conféssio, et pulchritúdo in conspéctu ejus : * sanctimónia, et magnificéntia in sanctificatióne ejus.

7. Afférte Dómino pátriæ Géntium, afférte Dómino glóriam et honórem : * afférte Dómino glóriam nómini ejus.

8. Tóllite hóstias, et introíte in átria ejus : * adoráte Dóminum in átrio sancto ejus.

9. Commovéatur a fácie ejus univérsa terra : * dícite in Géntibus quia Dóminus regnavit.

10. Etenim corréxit orbem terræ, qui non commovébitur : * judicábit pópulos in æquitáte.

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11. Læténtur cœli, et exúltet terra, commoveátur mare, et plenitúdo ejus: * gaudébunt campi, et ómnia, quæ in eis sunt.

12. Tunc exultábunt ómnia ligna silvárum a fácie Dómini, quia venit, * quóniam venit judicáre terram.

13. Judicábit orbem terræ in æquitáte, * et pópulos in veritáte sua.

Glória Patri.

Ant. Gaude, María Virgo, cunctas hæreses sola interemísti in univérso mundo.

Ant. Dignáre me.

Psalm 96.

DOMINUS regnávit, exúltet terra: * læténtur ínsulæ multæ.

2. Nubes, et calígo in circúitu ejus: * justítia, et judícium corréctio sedis ejus.

3. Ignis ante ipsum præcédet, * et inflammábit in circúitu inimícos ejus.

4. Illuxérunt fúlgura ejus orbi terræ; * vidit, et commóta est terra.

5. Montes sicut cera fluxérunt a fácie Dómini: * a fácie Dómini omnis terra.

6. Annuntiavérunt cœli justítiam ejus: * et vidérunt omnes pópuli glóriam ejus.

7. Confundántur omnes, qui adórant sculptília: * et qui gloriántur in simulácris suis.

8. Adoráte eum, omnes Angeli ejus: * audívit, et lætáta est Sion,

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9. Et exultavérunt fíliæ Judæ, * propter judícia tua, Dómine:

10. Quóniam tu Dóminus altíssimus super omnem terram: * nimis exaltátus es super omnes deos.

11. Qui dilígitis Dóminum, odíte malum: * custódit Dóminus ánimas sanctórum suórum, de manu peccatóris liberábit eos.

12. Lux orta est justo, * et rectis corde lætítia.

13. Lætámini, justi, in Dómino: * et confitémini memóriæ sanctificatiónis ejus.

Glória Patri.

Ant. Dignáre me laudáre te, Virgo sacráta: da mihi virtútem contra hostes tuos.

Ant. Post partum.

Psalm 97.

CANTATE Dómino cánticum novum: * quia mirabília fecit.

2. Salvávit sibi déxtera ejus, * et bráchium sanctum ejus.

3. Notum fecit Dóminus salutáre suum: * in conspéctu Géntium revelávit justítiam suam.

4. Recordátus est misericórdiæ suæ, * et veritátis suæ dómui Israel.

5. Vidérunt omnes términi terræ * salutáre Dei nostri.

6. Jubiláte Deo, omnis terra: * cantáte, et exultáte, et psállite.

7. Psállite Dómino in cíthara, in cíthara et

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voce psalmi : * in tubis ductílibus, et voce tubæ córneæ.

8. Jubiláte in conspéctu regis Dómini : * moveátur mare et plenitúdo ejus : orbis terrárum, et qui hábitant in eo.

9. Flúmina plaudent manu, simul montes exultábunt a conspéctu Dómini : * quóniam venit judicáre terram.

10. Judicábit orbem terrárum in justítia, * et pópulos in æquitáte.

Glória Patri.

Ant. Post partum, Virgo, invioláta permansísti ; Dei Génitrix intercéde pro nobis.

℣. Diffúsa est grátia in lábiis tuis.
℟. Proptérea benedíxit te Deus in ætérnum.
Pater noster, *etc.*
℣. Et ne nos indúcas in tentatiónem.
℟. Sed líbera nos a malo.

The Absolution.

PRECIBUS et méritis beátæ Maríæ semper Vírginis, et ómnium Sanctórum, perdúcat nos Dóminus ad regna cœlorum.

℟. Amen.

℣. Jube, domne, benedícere.

The Blessing. Nos cum prole pia benedícat Virgo María.

℟. Amen.

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I. *Lesson* (Eccli. 24).

IN ómnibus réquiem quæsívi, et in hæreditáte Dómini morábor. Tunc præcépit, et dixit mihi Creátor ómnium; et qui creávit me, requiévit in tabernáculo meo, et dixit mihi: In Jacob inhábita, et in Israel hæreditáre, et in eléctis meis mitte radíces. Tu autem, Dómine, miserére nobis.

℟. Deo grátias.

℟. Sancta et immaculáta virgínitas, quibus te láudibus éfferam, néscio: * Quia quem cœli cápere non potérant, tuo grémio contulísti.

℣. Benedícta tu in muliéribus, et benedíctus fructus ventris tui. * Quia quem cœli cápere non póterant, tuo grémio contulísti.

℣. Jube, domne, benedícere.

The Blessing. Ipsa Virgo vírginum intercédat pro nobis ad Dóminum.

℟. Amen.

II. *Lesson.*

ET sic in Sion firmáta sum, et in civitáte sanctificáta simíliter requiévi, et in Jerúsalem potéstas mea. Et radicávi in pópulo honorificáto, et in parte Dei mei hæréditas illíus, et in plenitúdine Sanctórum deténtio mea. Tu autem, Dómine, miserére nobis.

℟. Deo grátias.

℣. Beáta es, Virgo María, quæ Dóminum

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portásti Creatórem mundi: * Genuísti qui te fecit, et in ætérnum pérmanes virgo.

℟. Ave, María, gratia plena: Dóminus tecum. Genuísti qui te fecit, et in ætérnum pérmanes Virgo.

When the Te Deum *is said, at the end of this response is added:*

Glória Patri, et Fílio, et Spirítui sancto. * Genuísti qui te fecit, et in ætérnum pérmanes virgo.

℣. Jube, domne, benedícere.

The Blessing. Per Vírginem Matrem concédat nobis Dóminus salútem et pacem.

℟. Amen.

III. *Lesson.*

QUASI cedrus exaltáta sum in Líbano, et quasi cypréssus in monte Sion; quasi palma exaltáta sum in Cades, et quasi plantátio rosæ in Jéricho. Quasi olíva speciósa in campis, et quasi plátanus exaltáta sum juxta aquam in platéis. Sicut cinnamómum et bálsamum aromatízans odórem dedi: quasi myrrha elécta dedi suavitátem odóris. Tu autem, Dómine, miserére nobis.

℟. Deo grátias.

When the Te Deum *is said, the following response is omitted.*

℟. Felix namque es, sacra Virgo María, et

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omni laude digníssima : * Quia ex te ortus est Sol justítiæ, * Christus Deus noster.

℣. Ora pro pópulo, intérveni pro clero, intercéde pro devóto femíneo sexu : séntiant omnes tuum juvámen, quicúmque célebrant tuam sanctam commemoratiónem. * Quia ex te ortus est Sol justítiæ.

Glória Patri, et Fílio, et Spirítui sancto. * Christus Deus noster,

The hymn Te Deum, *may be said from Christmas to Septuagesima Sunday and from Easter to Advent. During Advent and from Septuagesima Sunday to Easter it should not be said, except on the feasts of our Lady.*

THE HYMN OF SS. AMBROSE AND AUGUSTIN.

TE Deum laudámus ; * te Dóminum confitémur.

Te ætérnum Patrem * omnis terra venerátur.

Tibi omnes Angeli : * tibi cœli, et univérsæ potestátes :

Tibi Chérubim et Séraphim : * incessábili voce proclámant :

Sanctus, Sanctus, Sanctus : * Dóminus Deus Sábaoth.

Pleni sunt cœli et terra : * majestátis glóriæ tuæ.

Te gloriósus * Apostolórum chorus.

Te Prophetárum * laudábilis númerus,

Te Mártyrum candidátus * laudat exércitus.

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Te per orbem terrárum: * sancta confitétur Ecclésia.

Patrem * imménsæ Majestátis,

Venerándum tuum verum, * et únicum Fílium,

Sanctum quoque * Paráclitum Spíritum.

Tu Rex glóriæ * Christe.

Tu Patris * sempitérnus es Fílius.

Tu ad liberándum susceptúrus hóminem, * non horruísti Vírginis úterum.

Tu, devícto mortis acúleo, * aperuísti credéntibus regna cœlórum.

Tu ad déxteram Dei sedes: * in glória Patris.

Judex créderis * esse ventúrus.

Te ergo quæsumus, tuis fámulis súbveni, * quos pretióso sánguine redemísti.

Ætérna fac cum Sanctis tuis * in glória numerári.

Salvum fac pópulum tuum, Dómine, * et bénedic hæreditáti tuæ.

Et rege eos: * et extólle illos usque in ætérnum.

Per síngulos dies * benedícimus te.

Et laudámus nomen tuum in sæculum, * et in sæculum sæculi.

Dignáre, Dómine, die isto, * sine péccato nos custodíre.

Miserére nostri, Dómine: * miserére nostri.

Fiat misericórdia tua, Dómine, super nos, * quemádmodum sperávimus in te.

In te, Dómine, sperávi: * non confúndar in ætérnum.

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In Advent.

The Absolution.

PRECIBUS, et méritis beátæ Maríæ semper Vírginis, et ómnium Sanctórum perdúcat nos Dóminus ad regna cœlórum.

℟. Amen.

℣. Jube, domne, benedícere.

The Blessing. Nos cum prole pia benedícat Virgo María.

℟. Amen.

I. *Lesson* (St. Luke 1).

MISSUS est Angelus Gábriel a Deo in civitátem Galilææ, cui nomen Názareth, ad Vírginem desponsátam viro, cui nomen erat Joseph, de domo David, et nomen vírginis María. Et ingréssus Angelus ad eam, dixit: Ave, grátia plena: Dóminus tecum: Benedícta tu in muliéribus. Tu autem, Dómine, miserére nobis.

℟. Deo grátias.

℟. Missus est Gábriel Angelus ad Maríam Vírginem desponsátam Joseph, núntians ei verbum: et expavéscit virgo de lúmine. Ne tímeas, María, invenísti grátiam apud Dóminum: * Ecce concípies et páries, et vocábitur Altíssimi Fílius.

℣. Dabit ei Dóminus Deus sedem David patris ejus, et regnábit in domo Jacob in ætér-

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num. Ecce concípies et páries, et vocábitur Altissimi Fílius.

℣. Jube, domne, benedícere.

The Blessing. Ipsa Virgo vírginum intercédat pro nobis ad Dóminum.

℟. Amen.

II. *Lesson.*

QUÆ cum audísset, turbáta est in sermóne ejus, et cogitábat qualis esset ista salutátio. Et ait Angelus ei: Ne tímeas, María; invenísti enim grátiam apud Deum; ecce concípies in útero et páries fílium, et vocábis nomen ejus Jesum. Hic erit magnus, et Fílius Altíssimi vocábitur, et dabit illi Dóminus Deus sedem David patris ejus, et regnábit in domo Jacob in ætérnum, et regni ejus non erit finis. Tu autem, Dómine, miserére nobis.

℟. Deo grátias.

℟. Ave, María, grátia plena: Dóminus tecum: * Spíritus sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi: quod enim ex te nascétur Sanctum, vocábitur Fílius Dei.

℣. Quómodo fiet istud, quóniam virum non cognósco? Et respóndens Angelus, dixit ei: Spíritus sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi: quod enim ex te nascétur Sanctum, vocábitur Fílius Dei.

When the Te Deum laudámus *is said, then is added:*

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℣. Glória Patri, et Fílio, et Spíritui sancto.

Spíritus sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi; quod enim ex te nascétur Sanctum, vocábitur Fílius Dei.

℣. Jube, domne, benedícere.

The Blessing. Per Vírginem matrem concédat nobis Dóminus salútem et pacem.

℟. Amen.

III. *Lesson.*

DIXIT autem María ad Angelum: Quómodo fiet istud, quóniam virum non cognósco? Et respóndens Angelus dixit ei: Spíritus sanctus supervéniet in te, et virtus Altíssimi obumbrábit tibi. Ideóque et quod nascétur ex te Sanctum, vocábitur Fílius Dei. Et ecce Elísabeth cognáta tua, et ipsa concépit fílium in senectúte sua: et hic mensis sextus est illi quæ vocátur stérilis: quia non erit impossíbile apud Deum omne verbum. Dixit autem María: Ecce ancílla Dómini, fiat mihi secúndum verbum tuum. Tu autem, Dómine, miserére nobis.

℟. Deo grátias.

The following Responsorium is omitted when the Te Deum *is said:*

℟. Súscipe verbum, Virgo María, quod tibi a Dómino per Angelum transmíssum est; concípies et páries Deum páriter et hóminem. * Ut benedícta dicáris inter omnes muliéres.

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℣. Páries quidem fílium, et virginitátis non patiéris detriméntum: efficiéris grávida, et eris mater semper intácta. Ut benedícta dicáris inter omnes muliéres.

℣. Glória Patri, et Fílio, et Spirítui sancto. Ut benedícta dicáris inter omnes mulíeres.

LAUDS.

DEUS, in adjutórium meum inténde.
℟. Dómine, ad adjuvándum me festína.
Glória Patri, et Fílio, et Spirítui sancto.
Sicut erat in princípio, et nunc et semper, et in sæcula sæculórum. Amen.
Allelúia, *or* Laus tibi, Dómine.

After the Purification till Advent.

I. *Ant.* Assúmpta est.

In Advent and on the Feast of the Annunciation.

II. *Ant.* Missus est.

From Christmas Eve to the Purification (inclusive).

III. *Ant.* O admirábile commércium!

Psalm 92.

DOMINUS regnávit, decórem indútus est: * indútus est Dóminus fortitúdinem, et præcínxit se.

2. Etenim firmávit orbem terræ, * qui non commovébitur.

3. Paráta sedes tua ex tunc: * a sæculo tu es.

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4. Elevavérunt flúmina, Dómine: * elevavérunt flúmina vocem suam.

5. Elevavérunt flúmina fluctus suos: * a vócibus aquárum multárum.

6. Mirábiles elatiónes maris, * mirábilis in altis Dóminus.

7. Testimónia tua credibília facta sunt nimis: * domum tuam decet sanctitúdo, Dómine, in longitúdinem diérum.

Glória Patri.

I. *Ant.* Assúmpta est María in cœlum, gaudent Angeli, laudántes benedícunt Dóminum.

Ant. María Virgo.

II. *Ant.* Missus est Gábriel Angelus ad Maríam Vírginem desponsátam Joseph.

Ant. Ave, María.

III. *Ant.* O admirábile commércium! Creátor géneris humáni, animátum corpus sumens, de Virgine nasci dignátus est: et procédens homo sine sémine, largítus est nobis suam Deitátem.

Ant. Quando natus es.

Psalm 99.

JUBILATE Deo, omnis terra: * servíte Dómino in lætítia.

2. Introíte in conspéctu ejus, * in exultatióne.

3. Scitóte quóniam Dóminus ipse est Deus: * ipse fecit nos, et non ipsi nos.

4. Pópulus ejus, et oves páscuæ ejus: *

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introíte portas ejus in confessióne, átria ejus in hymnis, confitémini illi.

5. Laudáte nomen ejus, quóniam suávis est Dóminus, in ætérnum misericórdia ejus, * et usque in generatiónem et generatiónem véritas ejus.

Glória Patri.

I. *Ant.* María Virgo assúmpta est ad æthéreum thálamum, in quo Rex regum stelláto sedet sólio.

Ant. In odórem.

II. *Ant.* Ave, María, grátia plena: Dóminus tecum: benedícta tu in muliéribus, Allelúia.

Ant. Ne tímeas, María.

III. *Ant.* Quando natus es ineffabíliter ex Vírgine, tunc implétæ sunt Scriptúræ: sicut plúvia in vellus descendísti, ut salvum fáceres genus humánum: te laudámus, Deus noster.

Ant. Rubum, quem víderat Moyses.

Psalm 62.

DEUS, Deus meus, * ad te de luce vígilo.

2. Sitívit in te ánima mea, * quam multipliciter tibi caro mea.

3. In terra desérta, et ínvia, et inaquósa: * sic in sancto appárui tibi, ut vidérem virtútem tuam, et glóriam tuam.

4. Quóniam mélior est misericórdia tua super vitas: * lábia mea laudábunt te.

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5. Sic benedícam te in vita mea: * et in nómine tuo levábo manus meas.

6. Sicut ádipe et pinguédine repleátur ánima mea; * et lábiis exultatiónis laudábit os meum.

7. Si memor fui tui super stratum meum, in matutínis meditábor in te: * quia fuísti adjútor meus.

8. Et in velaménto alárum tuárum exultábo, adhæsit ánima mea post te: * me suscépit déxtera tua.

9. Ipsi vero in vanum quæsiérunt ánimam meam, introíbunt in inferióra terræ, * tradéntur in manus gládii, partes vúlpium erunt.

10. Rex vero lætábitur in Deo, laudabúntur omnes qui jurant in eo: * quia obstrúctum est os loquéntium iníqua.

Psalm 66.

DEUS misereátur nostri, et benedícat nobis: * illúminet vultum suum super nos, et misereátur nostri.

2. Ut cognoscámus in terra viam tuam: * in ómnibus géntibus salutáre tuum.

3. Confiteántur tibi pópuli, Deus: * confiteántur tibi pópuli omnes.

4. Læténtur et exúltent gentes: * quóniam júdicas pópulos in æquitáte, et gentes in terra dírigis.

5. Confiteántur tibi pópuli, Deus: confiteántur tibi pópuli omnes: * terra dedit fructum suum.

6. Benedícat nos Deus, Deus noster, benedí-

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cat nos Deus: * et métuant eum omnes fines terræ.

Glória Patri.

Ant. In odórem unguentórum tuórum cúrrimus, adolescéntulæ dilexérunt te nimis.

I. *Ant.* Benedícta fília.

II. *Ant.* Ne tímeas, María, invenísti grátiam apud Dóminum: ecce concípies et páries fílium, allelúia.

Ant. Dabit ei Dóminus.

III. *Ant.* Rubum, quem víderat Moyses incombústum, conservátam agnóvimus tuam laudábilem virginitátem: Dei Génitrix, intercéde pro nobis.

Ant. Germinávit radix Jesse.

CANTICLE OF THE THREE CHILDREN (Dan. 3).

BENEDICITE, ómnia ópera Dómini, Dómino: * laudáte et superexaltáte eum in sæcula.

2. Benedícite, Angeli Dómini, Dómino: * benedícite, cœli, Dómino.

3. Benedícite, aquæ omnes, quæ super cœlos sunt, Dómino: * benedícite, omnes virtútes Dómini, Dómino.

4. Benedícite, sol et luna, Dómino: * benedícite, stellæ cœli, Dómino.

5. Benedícite, omnis imber et ros, Dómino: * benedícite, omnes spíritus Dei, Dómino.

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6. Benedícite, ignis et æstus, Dómino: * benedícite, frigus et æstus, Dómino.

7. Benedícite, rores et pruína, Dómino: * benedícite, gelu et frigus, Dómino.

8. Benedícite, glácies et nives, Dómino: * benedícite, noctes et dies, Dómino.

9. Benedícite, lux et ténebræ, Dómino: * benedícite, fúlgura et nubes, Dómino.

10. Benedícat terra Dóminum: * laudet et superexáltet eum in sæcula.

11. Benedícite, montes et colles, Dómino: * benedícite, univérsa germinántia in terra, Dómino.

12. Benedícite, fontes, Dómino: * benedícite, mária et flúmina, Dómino.

13. Benedícite, cete et ómnia quæ movéntur in aquis, Dómino: * benedícite, omnes vólucres cœli, Dómino.

14. Benedícite, omnes béstiæ et pécora, Dómino: * benedícite, fílii hóminum, Dómino.

15. Benedícat Israel Dóminum: * laudet et superexáltet eum in sæcula.

16. Benedícite, sacerdótes Dómini, Dómino: * benedícite, servi Dómini, Dómino.

17. Benedícite, spíritus et ánimæ justórum, Dómino: * benedícite, sancti et húmiles corde, Dómino.

18. Benedícite, Ananía, Azaría, Mísaël, Dómino: * laudáte et superexaltáte eum in sæcula.

19. Benedicámus Patrem, et Fílium, cum

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sancto Spíritu: * laudémus et superexaltémus eum in sæcula.

20. Benedíctus es, Dómine, in firmaménto cœli: * et laudábilis, et gloriósus, et superexaltátus in sæcula.

I. *Ant.* Benedícta, fília, tu a Dómino: quia per te fructum vitæ communicávimus.

Ant. Pulchra es.

II. *Ant.* Dabit ei Dóminus sedem David patris ejus, et regnábit in ætérnum.

Ant. Ecce ancílla Dómini.

III. *Ant.* Germinávit radix Jesse, orta est stella ex Jacob, Virgo péperit Salvatórem: te laudámus, Deus noster.

Ant. Ecce María.

Psalm 148.

LAUDATE Dóminum de cœlis: * laudáte eum in excélsis.

2. Laudáte eum, omnes Angeli ejus: * laudáte eum, omnes virtútes ejus.

3. Laudáte eum, sol et luna: * laudáte eum, omnes stellæ et lumen.

4. Laudáte eum, cœli cœlórum: * et aquæ omnes, quæ super cœlos sunt, laudent nomen Dómini.

5. Quia ipse dixit, et facta sunt: * ipse mandávit, et creáta sunt.

6. Státuit ea in ætérnum, et in sæculum sæculi: * præcéptum pósuit, et non præteríbit.

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7. Laudáte Dóminum de terra, * dracónes et omnes abyssi.

8. Ignis, grando, nix, glácies, spíritus procellárum: * quæ fáciunt verbum ejus.

9. Montes, et omnes colles: * ligna fructífera, et omnes cedri:

10. Béstiæ, et univérsa pécora: * serpéntes et vólucres pennátæ:

11. Reges terræ, et omnes pópuli: * príncipes, et omnes júdices terræ.

12. Júvenes et vírgines, senes cum junióribus laudent nomen Dómini: * quia exaltátum est nomen ejus solíus.

13. Conféssio ejus super cœlum et terram: * et exaltávit cornu pópuli sui.

14. Hymnus ómnibus sanctis ejus: * fíliis Israel, pópulo appropinquánti sibi.

Psalm 149.

CANTATE Dómino cánticum novum: * laus ejus in Ecclésia sanctórum.

2. Lætétur Israel in eo, qui fecit eum: * et fílii Sion exúltent in rege suo.

3. Laudent nomen ejus in choro: * in tympano et psaltério psallant ei:

4. Quia beneplácitum est Dómino in pópulo suo: * et exaltábit mansuétos in salútem.

5. Exultábunt sancti in glória: * lætabúntur in cubílibus suis.

6. Exaltatiónes Dei in gútture eórum: * et gládii ancípites in mánibus eórum.

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7. Ad faciéndam vindíctam in natiónibus : * increpatiónes in pópulis.

8. Ad alligándos reges eórum in compédibus : * et nóbiles eórum in mánicis férreis.

9. Ut fáciant in eis judícium conscríptum : * glória hæc est ómnibus sanctis ejus.

Psalm 150.

LAUDATE Dóminum in sanctis ejus : * laudáte eum in firmaménto virtútis ejus.

2. Laudáte eum in virtútibus ejus : * laudáte eum secúndum multitúdinem magnitúdinis ejus.

3. Laudáte eum in sono tubæ : * laudáte eum in psaltério, et cíthara.

4. Laudáte eum in tympano, et choro : * laudáte eum in chordis, et órgano.

5. Laudáte eum in cymbalis benesonántibus : laudáte eum in cymbalis jubilatiónis : * omnis spíritus laudet Dóminum.

Glória Patri.

I. *Ant.* Pulchra es, et decóra, fília Jerúsalem : terríbilis ut castrórum ácies ordináta.

II. *Ant.* Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

III. *Ant.* Ecce María génuit nobis Salvatórem, quem Joánnes videns exclamávit, dicens : Ecce Agnus Dei, ecce qui tollit peccáta mundi, allelúia.

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I. III. *Little Chapter* (Cant. 6).

VIDERUNT eam fíliæ Sion, et beatíssimam prædicavérunt: et regínæ laudavérunt eam.
℟. Deo grátias.

II. *Little Chapter* (Isaiah 11).

EGREDIETUR virga de radíce Jesse, et flos de radíce ejus ascéndet. Et requiéscet super eum Spíritus Dómini.
℟. Deo grátias.

HYMN.

O GLORIOSA Virginum,
Sublímis inter sídera:
Qui te creávit, párvulum
Lacténte nutris úbere.
Quod Heva tristis ábstulit,
Tu reddis almo gérmine:
Intrent ut astra flébiles,
Cœli reclúdis cárdines.
Tu Regis alti jánua,
Et aula lucis fúlgida:
Vitam datam per Vírginem,
Gentes redémptæ pláudite.
Jesu, tibi sit glória,
Qui natus es de Vírgine,
Cum Patre, et almo Spíritu,
In sempitérna sæcula. Amen.

℣. Benedícta tu in muliéribus.
℟. Et benedíctus fructus ventris tui.

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I. *Ant.* Beáta Dei Génitrix.

During Paschal time, Ant. Regína Cœli.

II. *Ant.* Spíritus Sanctus.

III. *Ant.* Mirábile Mystérium.

CANTICLE OF ZACHARY (St. Luke 1).

BENEDICTUS Dóminus Deus Israel, * quia visitávit, et fecit redemptiónem plebis suæ:

2. Et eréxit cornu salútis nobis, * in domo David púeri sui.

3. Sicut locútus est per os sanctórum, * qui a sæculo sunt, prophetárum ejus:

4. Salútem ex inimícis nostris, * et de manu ómnium qui odérunt nos.

5. Ad faciéndam misericórdiam cum pátribus nostris, * et memorári testaménti sui sancti.

6. Jusjurándum, quod jurávit ad Abraham patrem nostrum, * datúrum se nobis:

7. Ut sine timóre, de manu inimicórum nostrórum liberáti, * serviámus illi,

8. In sanctitáte et justítia coram ipso, * ómnibus diébus nostris.

9. Et tu, puer, Prophéta Altíssimi vocáberis: * præíbis enim ante fáciem Dómini paráre vias ejus:

10. Ad dandam sciéntiam salútis plebi ejus: * in remissiónem peccatórum eórum.

11. Per víscera misericórdiæ Dei nostri: * in quibus visitávit nos, óriens ex alto:

12. Illumináre his, qui in ténebris, et in umbra

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mortis sedent: * ad dirigéndos pedes nostros in viam pacis.

Glória Patri.

I. *Ant.* Beáta Dei Génitrix María, Virgo perpétua, templum Dómini, sacrárium Spíritus sancti, sola sine exémplo placuísti Dómino nostro Jesu Christo: ora pro pópulo, intérveni pro clero, intercéde pro devóto femíneo sexu.

During Paschal time, Ant. Regína cœli lætáre, allelúia: quia quem meruísti portáre, allelúia: resurréxit sicut dixit, allelúia: ora pro nobis Deum, allelúia.

II. *Ant.* Spíritus sanctus in te descéndet, María: ne tímeas, habébis in útero Fílium Dei, allelúia.

Kyrie, eléison. Christe, eléison. Kyrie, eléison.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.

Orémus.

DEUS, qui de beátæ Maríæ Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: præsta supplícibus tuis; ut qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúmdem Christum Dóminum nostrum. ℟. Amen.

Except at Vespers, this Collect is said at all the Hours with the long Conclusion: Per eumdem Dominum nostrum Jesum Christum, *etc.*

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III. *Ant.* Mirábile mystérium declarátur hódie: innovántur natúræ, Deus homo factus est: id quod fuit permánsit, et quod non erat, assúmpsit; non commixtiónem passus, neque divisiónem.

Kyrie, eléison. Christe, eléison. Kyrie, eléison.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

Orémus.

DEUS, qui salútis ætérnæ, beátæ Maríæ virginitáte fœcúnda, humáno géneri præmia præstitísti: tríbue quæsumus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus Auctórem vitæ suscípere Dominum nostrum Jesum Christum Fílium tuum. ℟. Amen.

Except at Vespers, this Collect is said at all the Hours with the long Conclusion: Qui vivit et regnat in unitáte Spíritus Sancti Deus, *etc.*

Commemoration of the Saints.

I. III. *Ant.* Sancti Dei omnes, intercédere dignémini pro nostra omniúmque salúte.

℣. Lætámini in Dómino, et exultáte, justi.

℟. Et gloriámini, omnes recti corde.

Orémus.

PROTEGE, Dómine, pópulum tuum et Apostolórum tuórum Petri et Pauli, et aliórum Apostolórum patrocínio confidéntem, perpétua defensióne consérva.

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OMNES Sancti tui, quæsumus Dómine, nos ubíque ádjuvent, ut dum eórum mérita recólimus, patrocínia sentiámus: et pacem tuam nostris concéde tempóribus, et ab Ecclésia tua cunctam repélle nequítiam: iter, actus et voluntátes nostras, et ómnium famulórum tuórum, in salútis tuæ prosperitáte dispóne: benefactóribus nostris sempitérna bona retríbue, et ómnibus fidélibus defúnctis réquiem ætérnam concéde. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

II. *In Advent. Ant.* Ecce Dóminus véniet, et omnes Sancti ejus cum eo: et erit in die illa lux magna, allelúia.

℣. Ecce apparébit Dóminus super nubem cándidam.

℟. Et cum eo Sanctórum míllia.

Orémus.

CONSCIENTIAS nostras, quæsumus, Dómine, visitándo purífica: ut véniens Jesus Christus Fílius tuus, Dóminus noster, cum ómnibus Sanctis, parátam sibi in nobis invéniat mansiónem. Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

Then,

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

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℣. Benedicámus Dómino.
℟. Deo grátias.
℣. Fidélium ánimæ per misericórdiam Dei requiéscant in pace.
℟. Amen.

If the Office be ended here, Pater noster *is said in secret:*

℣. Dóminus det nobis suam pacem.
℟. Et vitam ætérnam. Amen.

Then is said one of the following Anthems of the Blessed Virgin, and at the end:

℣. Divínum auxílium máneat semper nobíscum.
℟. Amen.

But when the Office is not ended at Lauds, the Anthem is not said till after the last Hour.

From Complin on the Feast of the Purification to Complin on Holy Saturday.

AVE, Regína cœlórum;
Ave, Dómina Angelórum,
Salve, radix, salve, porta,
Ex qua mundo lux est orta.
Gaude, Virgo gloriósa,
Super omnes speciósa;
Vale, o valde decóra,
Et pro nobis Christum exóra.

℣. Dignáre me laudáre te, Virgo sacráta.
℟. Da mihi virtútem contra hostes tuos.

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Orémus.

CONCEDE, miséricors Deus, fragilitáti nostræ præsídium, ut qui sanctæ Dei Genitrícis memóriam ágimus, intercessiónis ejus auxílio a nostris iniquitátibus resurgámus. Per eúmdem Christum Dóminum nostrum.

℟. Amen.

℣. Divínum auxílium máneat semper nobiscum.

℟. Amen.

From Complin of Holy Saturday until None of Saturday after Pentecost inclusively.

REGINA cœli, lætáre, allelúia.
Quia quem meruísti portáre, allelúia.
Resurréxit sicut dixit, allelúia.
Ora pro nobis Deum, allelúia.
℣. Gaude et lætáre, Virgo María, allelúia.
℟. Quia surréxit Dóminus vere, allelúia.

Orémus.

DEUS, qui per resurrectiónem Fílii tui Dómini nostri Jesu Christi mundum lætificáre dignátus es: præsta, quæsumus; ut per ejus Genitrícem Vírginem Maríam perpétuæ capiámus gáudia vitæ. Per eúmdem Christum Dóminum nostrum.

℟. Amen.

℣. Divínum auxílium máneat semper nobíscum.

℟. Amen.

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From Complin of Saturday after Pentecost to Advent.

SALVE, Regína, mater misericórdiæ, vita, dulcédo, et spes nostra, salve. Ad te clamámus éxules fílii Evæ. Ad te suspirámus, geméntes et flentes in hac lacrymárum valle. Eia ergo, advocáta nostra, illos tuos misericórdes óculos ad nos convérte. Et Jesum benedíctum fructum ventris tui nobis post hoc exílium osténde. O clemens, o pia, o dulcis Virgo Maria.

℣. Ora pro nobis, sancta Dei Génitrix.

℟. Ut digni efficiámur promissiónibus Christi.

Orémus.

OMNIPOTENS sempitérne Deus, qui gloriósæ Vírginis matris Maríæ corpus et ánimam, ut dignum Fílii tui habitáculum éffici mererétur, Spíritu sancto cooperánte, præparásti: da, ut cujus commemoratióne lætámur, ejus pia intercessióne ab instántibus malis et a morte perpétua liberémur. Per eúmdem Christum Dóminum nostrum.

℟. Amen.

From First Sunday of Advent to the Feast of the Purification inclusively.

ALMA Redemptóris mater, quæ pérvia cœli Porta manes, et stella maris, succúrre cadénti,

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Súrgere qui curat, pópulo; tu quæ genuísti,
Natúra miránte, tuum sanctum Genitórem,
Virgo prius ac postérius, Gabriélis ab ore
Sumens illud Ave, peccatórum miserére.

℣. Angelus Dómini nuntiávit Maríæ.

℟. Et concépit de Spíritu sancto.

Orémus.

GRATIAM tuam, quæsumus Dómine, méntibus nostris infúnde: ut qui, Angelo nuntiánte, Christi Fílii tui incarnatiónem cognóvimus, per passiónem ejus et Crucem ad resurrectiónis glóriam perducámur. Per eúmdem Christum Dóminum nostrum.

℟. Amen.

From First Vespers of the Nativity.

℣. Post partum Virgo invioláta permansísti.

℟. Dei Génitrix, intercéde pro nobis.

Orémus.

DEUS, qui salútis ætérnæ, beátæ Maríæ virginitáte fœcúnda, humáno géneri præmia præstitísti: tríbue, quæsumus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus Auctórem vitæ suscípere, Dominum nostrum Jesum Christum Fílium tuum.

℟. Amen.

℣. Divínum auxílium máneat semper nobiscum.

℟. Amen.

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AT PRIME.

Ave, María, *&c.*

DEUS, in adjutórium meum inténde.
℟. Dómine, ad adjuvándum me festína.
Glória Patri, et Fílio, et Spirítui sancto.
Sicut erat in princípio, et nunc et semper, et in sæcula sæculórum. Amen. Allelúia. *Or* Laus tibi, Dómine, *etc.*

HYMN.

MEMENTO, rerum Cónditor,
Nostri quod olim córporis,
Sacráta ab alvo Vírginis
Nascéndo, formam súmpseris.
María, Mater grátiæ,
Dulcis Parens cleméntiæ,
Tu nos ab hoste prótege,
Et mortis hora súscipe.
Jesu, tibi sit glória,
Qui natus es de Vírgine,
Cum Patre et almo Spíritu,
In sempitérna sæcula. Amen.

I. *Ant.* Assúmpta est.
II. *Ant.* Missus est Gabriel.
III. *Ant.* O admirábile commércium !

Psalm 53.

DEUS, in nómine tuo salvum me fac : * et in virtúte tua júdica me.

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2. Deus, exáudi oratiónem meam : * áuribus pércipe verba oris mei.

3. Quóniam aliéni insurrexérunt advérsum me, et fortes quæsiérunt ánimam meam : * et non proposuérunt Deum ante conspéctum suum.

4. Ecce enim Deus ádjuvat me, * et Dóminus suscéptor est ánimæ meæ.

5. Avérte mala inimícis meis, * et in veritáte tua dispérde illos.

6. Voluntárie sacrificábo tibi, * et confitébor nómini tuo, Dómine, quóniam bonum est.

7. Quóniam ex omni tribulatióne eripuísti me : * et super inimícos meos despéxit óculus meus.

Glória Patri.

Psalm 84.

BENEDIXISTI, Dómine, terram tuam : * avertísti captivitátem Jacob.

2. Remisísti iniquitátem plebis tuæ : * operuísti ómnia peccáta eórum.

3. Mitigásti omnem iram tuam : * avertísti ab ira indignatiónis tuæ.

4. Convérte nos, Deus salutáris noster : * et avérte iram tuam a nobis.

5. Numquid in æternum irascéris nobis : * aut exténdes iram tuam a generatióne in generatiónem ?

6. Deus, tu convérsus vivificábis nos : * et plebs tua lætábitur in te.

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7. Osténde nobis, Dómine, misericórdiam tuam : * et salutáre tuum da nobis.

8. Audiam quid loquátur in me Dóminus Deus : * quóniam loquétur pacem in plebem suam.

9. Et super sanctos suos, * et in eos, qui convertúntur ad cor.

10. Verúmtamen prope timéntes eum salutáre ipsíus : * ut inhábitet glória in terra nostra.

11. Misericórdia et véritas obviavérunt sibi : * justítia et pax osculátæ sunt.

12. Véritas de terra orta est, * et justítia de cœlo prospéxit.

13. Etenim Dóminus dabit benignitátem, * et terra nostra dabit fructum suum.

14. Justítia ante eum ambulábit, * et ponet in via gressus suos.

Glória Patri.

Psalm 116.

LAUDATE Dóminum, omnes gentes : * laudáte eum, omnes pópuli :

2. Quóniam confirmáta est super nos misericórdia ejus : * et véritas Dómini manet in æternum.

Glória Patri.

I. *Ant.* Assúmpta est María in cœlum, gaudent Angeli, laudántes benedícunt Dóminum.

II. *Ant.* Missus est Gábriel Angelus ad Mariam Vírginem desponsátam Joseph.

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III. *Ant.* O admirábile commércium! Creátor géneris humáni, animátum corpus sumens, de Vírgine nasci dignátus est: et procédens homo sine sémine, largítus est nobis suam Deitátem.

I. III. *Little Chapter* (Cant. 4).

QUÆ est ista, quæ progréditur quasi auróra consúrgens, pulchra ut luna, elécta ut sol, terríbilis ut castrórum ácies ordináta?

℟. Deo grátias.

II. *Little Chapter* (Isaiah 7).

ECCE virgo concípiet, et páriet fílium, et vocábitur nomen ejus Emmánuel. Butyrum et mel cómedet, ut sciat reprobáre malum, et elígere bonum.

℟. Deo grátias.

℣. Dignáre me laudáre te, Virgo sacráta.
℟. Da mihi virtútem contra hostes tuos.
Kyrie, eléison; Christe, eléison; Kyrie, eléison.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.

Orémus.

I. DEUS, qui virgináles aulam beátæ Maríæ, in qua habitáres, elígere dignátus es: da, quæsumus; ut sua nos defensióne munítos, jucúndos fácias suæ interésse commemoratióni. Qui vivis et regnas cum Deo Patre, in unitáte Spíritus sancti Deus, per ómnia sæcula sæculorum.

℟. Amen.

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Orémus.

II. DEUS, qui de beátæ Maríæ Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: præsta supplícibus tuis; ut qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

Orémus.

III. DEUS, qui salútis ætérnæ, beátæ Maríæ Virginitáte fœcúnda, humáno géneri præmia præstitísti: tríbue quæsumus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus Auctórem vitæ suscípere Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

At the end.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Benedicámus Dómino.

℟. Deo grátias.

℣. Fidélium ánimæ per misericórdiam Dei requiéscant in pace.

℟. Amen.

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AT TIERCE.

Ave, María, *etc.*

DEUS, in adjutórium meum inténde,
℟. Dómine, ad adjuvándum me festína.
Glória Patri, et Fílio, et Spirítui sancto.
Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen. Allelúia. *Or* Laus tibi, Dómine, *etc.*

HYMN.

MEMENTO, rerum Cónditor,
See page 177.

I. *Ant.* María Virgo.
II. *Ant.* Ave, María.
III. *Ant.* Quando natus es.

Psalm 119.

AD Dóminum cum tribulárer clamávi : * et exaudívit me :
2. Dómine, líbera ánimam meam a lábiis iníquis, * et a lingua dolósa.
3. Quid detur tibi, aut quid apponátur tibi, * ad linguam dolósam ?
4. Sagíttæ poténtis acútæ, * cum carbónibus desolatóriis.
5. Heu mihi, quia incolátus meus prolongátus est : habitávi cum habitántibus Cedar ; * multum íncola fuit ánima mea.

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6. Cum his qui odérunt pacem, eram pacíficus: * cum loquébar illis, impugnábant me gratis.

Glória Patri.

Psalm 120.

LEVAVI óculos meos in montes, * unde véniet auxílium mihi.

2. Auxílium meum a Dómino, * qui fecit cœlum et terram.

3. Non det in commotiónem pedem tuum: * neque dormítet qui custódit te.

4. Ecce non dormitábit, neque dórmiet, * qui custódit Israel.

5. Dóminus custódit te, Dóminus protéctio tua * super manum déxteram tuam.

6. Per diem sol non uret te: * neque luna per noctem.

7. Dóminus custódit te ab omni malo, * custódiat ánimam tuam Dóminus.

8. Dóminus custódiat intróitum tuum, et éxitum tuum: * ex hoc nunc, et usque in sæculum.

Glória Patri.

Psalm 121.

LÆTATUS sum in his, quæ dicta sunt mihi: * In domum Dómini íbimus.

2. Stantes erant pedes nostri, * in átriis tuis, Jerúsalem.

3. Jerúsalem, quæ ædificátur ut cívitas: * cujus participátio ejus in idípsum.

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4. Illuc enim ascendérunt tribus, tribus Dómini : * testimónium Israel ad confiténdum nómini Dómini.

5. Quia illic sedérunt sedes in judício, * sedes super domum David.

6. Rogáte quæ ad pacem sunt, Jerúsalem, * et abundántia diligéntibus te.

7. Fiat pax in virtúte tua, * et abundántia in túrribus tuis.

8. Propter fratres meos, et próximos meos, * loquébar pacem de te :

9. Propter domum Dómini Dei nostri, * quæsívi bona tibi.

Glória Patri.

I. *Ant.* María Virgo assúmpta est ad æthéreum thálamum, in quo Rex regum stelláto sedet sólio.

II. *Ant.* Ave, María, grátia plena : Dóminus tecum : benedícta tu in muliéribus, allelúia.

III. *Ant.* Quando natus es ineffabíliter ex Vírgine, tunc implétæ sunt Scriptúræ : sicut plúvia in vellus descendísti, ut salvum fáceres genus humánum : te laudámus, Deus noster.

I. III. *Little Chapter* (Eccli. 24).

ET sic in Sion firmáta sum, et in civitáte sanctificáta simíliter requiévi, et in Jerúsalem potéstas mea.

℟. Deo grátias.

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II. *Little Chapter* (Isaiah 11).

EGREDIETUR virga de radíce Jesse, et flos de radíce ejus ascéndet. Et requiéscet super eum Spíritus Dómini.

℟. Deo grátias.

℣. Diffúsa est grátia in lábiis tuis.
℟. Proptérea benedíxit te Deus in ætérnum.
Kyrie, eléison. Christe, eléison. Kyrie, eléison.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniant.

Orémus.

I. III. DEUS, qui salútis ætérnæ, beátæ Maríæ virginitáte fœcúnda, humáno géneri præmia præstitísti: tribue, quæsumus; ut ipsam pro nobis intercédere sentiámus, per quam meruímus Auctórem vitæ suscípere, Dóminum nostrum Jesum Christum Fílium tuum; qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

Orémus.

II. DEUS, qui de beátæ Maríæ Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: præsta supplícibus tuis; ut qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per éumdem Dóminum nostrum Jesum Christum Fílium

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tuum qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculorum.

℟. Amen.

At the end.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Benedicámus Dómino.

℟. Deo grátias.

℣. Fidélium ánimæ per misericórdiam Dei requiéscant in pace.

℟. Amen.

SEXT.

Ave, María, *etc.*

DEUS, in adjutórium meum inténde.

℟. Dómine, ad adjuvándum me festína.

Glória Patri, et Fílio, et Spirítui sancto.

Sicut erat in princípio, et nunc, et semper, et in sæcula sæculorum. Amen.

Allelúia. *Or* Laus tibi, Dómine, *etc.*

HYMN.

MEMENTO, rerum Cónditor,
See page 177.

I. *Ant.* In odórem.

II. *Ant.* Ne tímeas.

III. *Ant.* Rubum, quem víderat.

Psalm 122.

AD te levávi óculos meos, * qui hábitas in cœlis.

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2. Ecce sicut óculi servórum * in mánibus dominórum suórum :

3. Sicut óculi ancíllæ in mánibus dóminæ suæ : * ita óculi nostri ad Dóminum Deum nostrum, donec misereátur nostri.

4. Miserére nostri, Dómine, miserére nostri : * quia multum repléti sumus despectióne :

5. Quia multum repléta est ánima nostra : * oppróbrium abundántibus, et despéctio supérbis.

Glória Patri.

Psalm 123.

NISI quia Dóminus erat in nobis, dicat nunc Israel : * nisi quia Dóminus erat in nobis.

2. Cum exúrgerent hómines in nos, * forte vivos deglutíssent nos :

3. Cum irascerétur furor eórum in nos, * fórsitan aqua absorbuísset nos.

4. Torréntem pertransívit ánima nostra : * fórsitan pertransísset ánima nostra aquam intoleráhilem.

5. Benedíctus Dóminus, * qui non dedit nos in captiónem déntibus eórum.

6. Anima nostra sicut passer erépta est * de láqueo venántium.

7. Láqueus contrítus est, * et nos liberáti sumus.

8. Adjutórium nostrum in nómine Dómini, * qui fecit cœlum et terram.

Glória Patri.

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Psalm 124.

QUI confídunt in Dómino, sicut mons Sion:* non commovébitur in ætérnum, qui hábitat in Jerúsalem.

2. Montes in circúitu ejus: * et Dóminus in circúitu pópuli sui, ex hoc nunc, et usque in sæculum.

3. Quia non relínquet Dóminus virgam peccatórum super sortem justórum: * ut non exténdant justi ad iniquitátem manus suas.

4. Bénefac, Dómine, bonis * et rectis corde.

5. Declinántes autem in obligatiónes, addúcet Dóminus cum operántibus iniquitátem: * pax super Israel.

Glória Patri.

I. *Ant.* In odórem unguentórum tuórum cúrrimus, adolescéntulæ dilexérunt te nimis.

II. *Ant.* Ne tímeas, María, invenísti grátiam apud Dóminum: ecce concípies et páries Fílium, allelúia.

III. *Ant.* Rubum, quem víderat Móyses incombústum, conservátam agnóvimus tuam laudábilem virginitátem: Dei Génitrix, intercéde pro nobis.

I., III. *Little Chapter* (Eccli. 24).

ET radicávi in pópulo honorificáto, et in parte Dei mei hæréditas illíus et in plenitúdine sanctórum deténtio mea.

℟. Deo grátias.

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II. *Little Chapter* (St. Luke 1).

DABIT illi Dóminus Deus sedem David patris ejus; et regnábit in domo Jacob in ætérnum, et regni ejus non erit finis.

℟. Deo grátias.

℣. Benedícta tu in muliéribus.

℟. Et benedíctus fructus ventris tui.

Kyrie, eléison. Christe, eléison. Kyrie, eléison.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

Orémus.

I. CONCEDE, miséricors Deus, fragilitáti nostræ præsídium: ut qui sanctæ Dei Genitrícis memóriam ágimus, intercessiónis ejus auxílio, a nostris iniquitátibus resurgámus. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

Orémus.

II. DEUS, qui de béatæ Maríæ Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: præsta supplícibus tuis; ut qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúmdem Dóminum nostrum Jesum Christum Fílium

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tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

Orémus.

III. DEUS, qui salútis ætérnæ beátæ Maríæ virginitáte fœcúnda, humáno géneri præmia præstitísti: tríbue quæsumus; ut ipsam pro nobis intercédere sentiámus, per quam meruímus Auctórem vitæ suscípere, Dóminum nostrum Jesum Christum Fílium tuum: qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

At the end.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Benedicámus Dómino.

℟. Deo grátias.

℣. Fidélium ánimæ per misericórdiam Dei requiéscant in pace.

℟. Amen.

NONE.

Ave, María, *etc.*

DEUS, in adjutórium meum inténde.

℟. Dómine, ad adjuvándum me festína.

Glória Patri, et Fílio, et Spíritui sancto.

Sicut erat in princípio, et nunc, et semper, et in sæcula sæculorum. Amen. Allelúia. *Or* Laus tibi Dómine, *etc.*

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HYMN.

MEMENTO, rerum Cónditor,
See page 177.

I. *Ant.* Pulchra es.
II. *Ant.* Ecce ancílla.
III. *Ant.* Ecce María.

Psalm 125.

IN converténdo Dóminus captivitátem Sion, * facti sumus sicut consoláti :

2. Tunc replétum est gáudio os nostrum, * et lingua nostra exultatióne.

3. Tunc dicent inter gentes : * Magnificávit Dóminus fácere cum eis.

4. Magnificávit Dóminus fácere nobíscum : * facti sumus lætántes.

5. Convérte, Dómine, captivitátem nostram, * sicut torrens in Austro.

6. Qui séminant in lácrymis, * in exultatióne metent.

7. Eúntes ibant et flebant, * mitténtes sémina sua.

8. Veniéntes autem vénient cum exultatióne,* portántes manípulos suos.

Glória Patri.

Psalm 126.

NISI Dóminus ædificáverit domum, * in vanum laboravérunt qui ædíficant eam.

2. Nisi Dóminus custodíerit civitátem, * frustra vígilat qui custódit eam.

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3. Vanum est vobis ante lucem súrgere : * súrgite postquam sedéritis, qui manducátis panem dolóris.

4. Cum déderit diléctis suis somnum : * ecce hæréditas Dómini, fílii : merces fructus ventris.

5. Sicut sagíttæ in manu poténtis : * ita fílii excussórum.

6. Beátus vir qui implévit desidérium suum ex ipsis : * non confundétur cum loquétur inimícis suis in porta.

Glória Patri.

Psalm 127.

BEATI omnes, qui timent Dóminum, * qui ámbulant in viis ejus.

2. Labóres mánuum tuárum quia manducábis : * beátus es, et bene tibi erit.

3. Uxor tua sicut vitis abúndans, * in latéribus domus tuæ.

4. Fílii tui sicut novéllæ olivárum, * in circúitu mensæ tuæ.

5. Ecce sic benedicétur homo, * qui timet Dóminum.

6. Benedícat tibi Dóminus ex Sion : * et vídeas bona Jerúsalem ómnibus diébus vitæ tuæ.

7. Et vídeas fílios filiórum tuórum, * pacem super Israel. Glória Patri.

I. *Ant.* Pulchra es, et decóra, fília Jerúsalem, terríbilis ut castrórum ácies ordináta.

II. *Ant.* Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

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III. *Ant.* Ecce María génuit nobis Salvatórem, quem Joánnes videns exclamávit, dicens: Ecce Agnus Dei, ecce qui tollit peccáta mundi, allelúia.

I., III. *Little Chapter* (Eccli. 24).

IN platéis sicut cinnamómum et bálsamum aromatízans odórem dedi: quasi myrrha elécta dedi suavitátem odóris.

℟. Deo grátias.

℣. Post partum virgo invioláta permansísti.

℟. Dei Génitrix, intercéde pro nobis.

Kyrie, eléison. Christe, eléison. Kyrie, eléison.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

II. *Little Chapter* (Isaiah 7).

ECCE virgo concípiet, et páriet fílium et vocábitur nomen ejus Emmánuel. Butyrum et mel cómedet, ut sciat reprobáre malum, et elígere bonum.

℟. Deo grátias.

℣. Angelus Dómini nuntiávit Maríæ.

℟. Et concépit de Spíritu sancto.

Kyrie, eléison. Christe, eléison. Kyrie, eléison.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

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Orémus.

I. FAMULORUM tuórum, quæsumus, Dómine, delíctis ignósce: ut qui tibi placére de áctibus nostris non valémus, Genitrícis Fílii tui Dómini nostri intercessióne salvémur. Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

Orémus.

II. DEUS, qui de beátæ Maríæ Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: præsta supplícibus tuis; ut qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

Orémus.

III. DEUS, qui salútis ætérnæ, beátæ Maríæ virginitáte fœcúnda, humáno géneri præmia præstitísti: tríbue quæsumus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus Auctórem vitæ suscípere Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculorum.

℟. Amen.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

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℣. Benedicámus Dómino.
℟. Deo grátias.
℣. Fidélium ánimæ per misericórdiam Dei requiéscant in pace.
℟. Amen.

Preces pro Benefactoribus Vivis et Defunctis,

Recitandæ ad finem Nonæ in Officio Parvo B. Mariæ.

DOMINE, salvum fac Regem,
℟. Et exaudi nos in die, qua invocavérimus te.
℣. Salvum fac pópulum tuum, Dómine, et bénedic hæreditáti tuæ.
℟. Et rege eos, et extólle illos usque in æternum.
℣. Meménto congregatiónis tuæ.
℟. Quam possedísti ab initio.
℣. Fiat pax in virtúte tuâ,
℟. Et abundántia in túrribus tuis.
℣. Orémus pro benefactóribus nostris.
℟. Retribuere dignáre, Domine, omnibus nobis bona faciéntibus propter nomen tuum, vitam ætérnam. Amen.
℣. Domine, exáudi orationem meam.
℟. Et clamor meus ad te véniat.

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Oratio.

OMNIPOTENS, sempitérne Deus, qui vivórum domináris simul et mortuórum, omniumque miseréris, quos tuos fide et opere futúros esse prænoscis; te súpplices exorámus, ut pro quibus effúndere preces decrévimus, quosque vel præsens sæculum adhuc in carne rétinet, vel futúrum jam exútos córpore suscépit, intercedéntibus ómnibus Sanctis tuis, pietátis tuæ cleméntiâ, omnium delictórum suorum véniam consequántur. Per Dóminum nostrum, &c.

℣. Dómine, exaúdi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Exaúdiat nos omnípotens et miséricors Dominus.
℟. Amen.
℣. Et fidélium animæ per misericórdiam Dei requiéscant in pace.
℟. Amen.
℣. Retribuere dignáre, Domine, benefactóribus nostris, vivis atque defúnctis, vitam ætérnam.
℟. Amen.

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VESPERS.

Ave, Maria, *etc.*

DEUS, in adjutórium meum inténde.
℟. Dómine, ad adjuvándum me festína.
Glória Patri, et Fílio, et Spirítui sancto.
Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen. Allelúia. *Or* Laus tibi, Dómine, *etc.*

I. *Ant.* Dum esset Rex.
II. *Ant.* Missus est Gabriel.
III. *Ant.* O admirábile commércium!

Psalm 109.

DIXIT Dóminus Dómino meo: * Sede a dextris meis.
2. Donec ponam inimícos tuos, * scabéllum pedum tuórum.
3. Virgam virtútis tuæ emíttet Dóminus ex Sion: * domináre in médio inimicórum tuórum.
4. Tecum princípium in die virtútis tuæ in splendóribus sanctórum: * ex útero ante lucíferum génui te.
5. Jurávit Dóminus, et non pœnitébit eum: * Tu es sacérdos in ætérnum secúndum órdinem Melchísedech.
6. Dóminus a dextris tuis, * confrégit in die iræ suæ reges.
7. Judicábit in natiónibus, implébit ruínas: * conquassábit cápita in terra multórum.

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8. De torrénte in via bibet: * proptérea exaltábit caput.

Glória Patri.

Ant. Dum esset Rex in accúbitu suo, nardus mea dedit odórem suavitátis.

Ant. Læva ejus.

II. *Ant.* Missus est Gábriel Angelus ad Maríam Vírginem desponsátam Joseph.

Ant. Ave María.

III. *Ant.* O admirábile commércium! Creátor géneris humáni, animátum corpus sumens, de Vírgine nasci dignátus est; et procédens homo sine sémine largítus est nobis suam Deitátem.

Ant. Quando natus es.

Psalm 112.

LAUDATE, púeri, Dóminum: * laudáte nomen Dómini.

2. Sit nomen Dómini benedíctum, * ex hoc nunc, et usque in sæculum.

3. A solis ortu usque ad occásum, * laudábile nomen Dómini.

4. Excélsus super omnes gentes Dóminus, * et super cœlos glória ejus.

5. Quis sicut Dóminus Deus noster, qui in altis hábitat, * et humília réspicit in cœlo et in terra?

6. Súscitans a terra ínopem, * et de stércore érigens páuperem:

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7. Ut cóllocet eum cum princípibus, * cum princípibus pópuli sui.

8. Qui habitáre facit stérilem in domo, * matrem filiórum lætantem.

Glória Patri.

Ant. Læva ejus sub cápite meo: et déxtera illíus amplexábitur me.

Ant. Nigra sum.

II. *Ant.* Ave, María, grátia plena, Dóminus tecum: benedícta tu in muliéribus, allelúia.

Ant. Ne tímeas, María.

III. *Ant.* Quando natus es ineffabíliter ex Vírgine, tunc implétæ sunt Scriptúræ: sicut plúvia in vellus descendísti, ut salvum fáceres genus humánum: te laudámus, Deus noster.

Ant. Rubum, quem víderat Moyses.

Psalm 121.

LÆTATUS sum in his, quæ dicta sunt mihi:* In domum Dómini íbimus.

2. Stantes erant pedes nostri * in átriis tuis Jerúsalem.

3. Jerúsalem, quæ ædificátur ut cívitas: * cujus participátio ejus in idípsum.

4. Illuc enim ascendérunt tribus, tribus Dómini: * testimónium Israel, ad confiténdum nómini Dómini.

5. Quia illic sedérunt sedes in judício, * sedes super domum David.

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6. Rogáte quæ ad pacem sunt Jerúsalem: * et abundántia diligéntibus te:

7. Fiat pax in virtúte tua, * et abundántia in túrribus tuis.

8. Propter fratres meos, et próximos meos, * loquébar pacem de te:

9. Propter domum Dómini Dei nostri,* quæsívi bona tibi.

Glória Patri.

Ant. Nigra sum, sed formósa, fíliæ Jerúsalem: ídeo diléxit me Rex, et introdúxit me in cubículum suum.

Ant. Jam hiems transiit.

II. *Ant.* Ne tímeas, María, invenísti grátiam apud Dóminum: ecce concípies, et páries Fílium, allelúia.

Ant. Dabit ei Dóminus.

III. *Ant.* Rubum, quem víderat Móyses incombústum, conservátam agnóvimus tuam laudábilem virginitátem: Dei Génitrix intercéde pro nobis.

Ant. Germinávit radix Jesse.

Psalm 126.

NISI Dóminus ædificáverit domum, * in vanum laboravérunt qui ædíficant eam.

2. Nisi Dóminus custodíerit civitátem, * frustra vígilat qui custódit eam.

3. Vanum est vobis ante lucem súrgere: *

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súrgite postquam sedéritis, qui manducátis panem dolóris.

4. Cum déderit diléctis suis somnum: * ecce hæréditas Dómini, fílii: merces, fructus ventris.

5. Sicut sagíttæ in manu poténtis, * ita fílii excussórum.

6. Beátus vir qui implévit desidérium suum ex ipsis: * non confundétur cum loquétur inimícis suis in porta.

Glória Patri.

Ant. Jam hiems tránsiit, imber ábiit, et recéssit; surge, amíca mea, et veni.

Ant. Speciósa facta es.

II. *Ant.* Dabit ei Dóminus sedem David patris ejus, et regnábit in ætérnum.

Ant. Ecce ancílla Dómini.

III. *Ant.* Germinávit radix Jesse, orta est stella ex Jacob, Virgo péperit Salvatórem: te laudámus, Deus noster.

Ant. Ecce María.

Psalm 147.

LAUDA, Jerúsalem, Dóminum: * lauda Deum tuum, Sion.

2. Quóniam confortávit seras portárum tuárum: * benedíxit fíliis tuis in te.

3. Qui pósuit fines tuos pacem: * et ádipe fruménti sátiat te.

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4. Qui emíttit elóquium suum terræ : velóciter currit sermo ejus.

5. Qui dat nivem sicut lanam : * nébulam sicut cínerem spargit.

6. Mittit crystállum suam sicut buccéllas : * ante fáciem frígoris ejus quis sustinébit?

7. Emíttet verbum suum, et liquefáciet ea : * flabit spíritus ejus, et fluent aquæ.

8. Qui annúntiat verbum suum Jacob : * justítias, et judícia sua Israel.

9. Non fecit táliter omni natióni : * et judícia sua non manifestávit eis.

Glória Patri.

Ant. Speciósa facta es, et suávis in delíciis tuis, sancta Dei Génitrix.

Ant. Ecce ancílla Dómini, fiat mihi secúndum verbum tuum.

Ant. Ecce María génuit nobis Salvatórem, quem Joánnes videns exclamávit, dicens : Ecce Agnus Dei, ecce qui tollit peccáta mundi, allelúia.

I., III. *Little Chapter* (Eccli. 24).

AB inítio, et ante sæcula creáta sum, et usque ad futúrum sæculum non désinam, et in habitatióne sancta coram ipso ministrávi.

℟. Deo grátias.

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II. *Little Chapter* (Isaiah 11).

EGREDIETUR virga de radíce Jesse, et flos de radíce ejus ascéndet. Et requiéscet super eum spíritus Dómini.

℟. Deo grátias.

HYMN.

AVE maris stella,
Dei Mater alma,
Atque semper virgo,
Felix cœli porta.
Sumens illud Ave,
Gabriélis ore,
Funda nos in pace,
Mutans Hevæ nomen.
Solve vincla reis,
Profer lumen cæcis,
Mala nostra pelle,
Bona cuncta posce.
Monstra te esse matrem,
Sumat per te preces,
Qui pro nobis natus
Tulit esse tuus.
Virgo singuláris,
Inter omnes mitis,
Nos culpis solútos,
Mites fac et castos.
Vitam præsta puram,
Iter para tutum,
Ut vidéntes Jesum,
Semper collætémur.

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Sit laus Deo Patri,
Summo Christo decus,
Spirítui sancto,
Tribus honor unus. Amen.

℣. Diffúsa est grátia in lábiis tuis.
℟. Proptérea benedíxit te Deus in ætérnum.

At the Magnificat.

I. *Ant.* Beáta Mater.
During Paschal time, Ant. Regína cœli.
II. *Ant.* Spíritus Sanctus.
III. *Ant.* Magnum hæreditátis mystérium!

CANTICLE OF THE BLESSED VIRGIN (St. Luke 1).

MAGNIFICAT * ánima mea Dóminum.
2. Et exultávit spíritus meus, * in Deo salutári meo.
3. Quia respéxit humilitátem ancillæ suæ: * ecce enim ex hoc beátam me dicent omnes generationes.
4. Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.
5. Et misericórdia ejus a progénie in progénies, * timéntibus eum.
6. Fecit poténtiam in bráchio suo: * dispérsit supérbos mente cordis sui.
7. Depósuit poténtes de sede, * et exaltávit humiles.
8. Esuriéntes implévit bonis, * et dívites dimísit inánes.

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9. Suscépit Israel púerum suum, * recordátus misericórdiæ suæ.

10. Sicut locútus est ad patres nostros: * Abraham, et sémini ejus in sæcula.

Glória Patri.

I. *Ant.* Beáta Mater, et intácta Virgo, gloriósa Regína mundi, intercéde pro nobis ad Dóminum.

During Paschal time, Ant. Regína cœli lætáre, allelúia: quia quem meruísti portáre, allelúia: resurréxit sicut dixit, allelúia: ora pro nobis Deum, allelúia.

Kyrie, eléison. Christe, eléison. Kyrie, eléison.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

Orémus.

CONCEDE nos fámulos tuos, quæsumus, Dómine Deus, perpétua mentis et córporis sanitáte gaudére: et gloriósa beátæ Maríæ semper Vírginis intercessióne, a præsénti liberári tristítia, et ætérna pérfrui lætítia. Per Christum Dóminum nostrum.

℟. Amen.

II. *Ant.* Spíritus sanctus in te descéndet, María: ne tímeas, habébis in útero Fílium Dei, allelúia.

Kyrie, eléison. Christe, eléison. Kyrie, eléison.

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℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.

Orémus.

DEUS, qui de beátæ Maríæ Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: præsta supplícibus tuis; ut qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúmdem Christum Dóminum nostrum.
℟. Amen.

III. *Ant.* Magnum hæreditátis mystérium: templum Dei factus est úterus nesciéntis virum: non est pollútus ex ea carnem assúmens: omnes gentes vénient, dicéntes: Glória tibi, Dómine.
Kyrie, eléison. Christe, eléison. Kyrie, eléison.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.

Orémus.

DEUS, qui salútis ætérnæ, beátæ Mariæ virginitáte fœcúnda, humáno géneri præmia præstitísti: tríbue, quæsumus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus Auctórem vitæ suscípere Dóminum nostrum Jesum Christum Fílium tuum.
℟. Amen.

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Commemoration of the Saints.

I. III. *Ant.* Sancti Dei omnes, intercédere dignémini pro nostra omniúmque salúte.

℣. Lætámini in Dómino, et exultáte, justi.

℟. Et gloriámini, omnes recti corde.

Orémus.

PROTEGE, Dómine, pópulum tuum, et Apostolórum tuórum Petri et Pauli, et aliórum Apostolórum patrocínio confidéntem, perpétua defensióne consérva.

OMNES Sancti tui, quæsumus, Dómine, nos ubíque ádjuvent, ut dum eórum mérita recólimus, patrocínia sentiámus: et pacem tuam nostris concéde tempóribus, et ab Ecclésia tua cunctam repélle nequítiam: iter, actus, et voluntátes nostras, et ómnium famulórum tuórum, in salútis tuæ prosperitáte dispóne: benefactóribus nostris sempitérna bona retríbue, et ómnibus fidélibus defúnctis réquiem ætérnam concéde. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

II. *Ant.* Ecce Dóminus véniet, et omnes Sancti ejus cum eo: et erit in die illa lux magna, allelúia.

℣. Ecce apparébit Dóminus super nubem cándidam.

℟. Et cum eo sanctórum míllia.

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Orémus.

CONSCIENTIAS nostras, quæsumus, Dómine, visitándo purífica : ut véniens Jesus Christus Fílius tuus Dóminus noster cum ómnibus Sanctis, parátam sibi in nobis invéniat mansiónem. Qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

At the end.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Benedicámus Dómino.

℟. Deo grátias.

℣. Fidélium ánimæ per misericórdiam Dei requiéscant in pace.

℟. Amen.

From the first Saturday of Lent until Easter, except on Sundays, Vespers are said before noon. After which is said : Pater noster.

℣. Dóminus det nobis suam pacem.

℟. Et vitam ætérnam. Amen.

Then the Anthem of the Blessed V.M. according to the season, page 173.

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COMPLIN.

Ave, María, *etc.*

CONVERTE nos Deus salutáris noster.
℟. Et avérte iram tuam a nobis.
℣. Deus, in adjutórium meum inténde.
℟. Dómine, ad adjuvándum me festína.
Glória Patri, et Fílio, et Spirítui sancto.
Sicut erat in princípio, et nunc, et semper, et in sæcula sæculórum. Amen. Allelúia. *Or* Laus tibi, Dómine, *etc.*

Psalm 128.

SÆPE expugnavérunt me a juventúte mea, * dicat nunc Israel.

2. Sæpe expugnavérunt me a juventúte mea: * étenim non potuérunt mihi.

3. Supra dorsum meum fabricavérunt peccatóres: * prolongavérunt iniquitátem suam.

4. Dóminus justus concídit cervíces peccatórum: * confundántur et convertántur retrórsum omnes, qui odérunt Sion.

5. Fiant sicut fœnum tectórum, * quod priúsquam evellátur, exáruit:

6. De quo non implévit manum suam qui metit, * et sinum suum qui manípulos cólligit.

7. Et non dixérunt qui præteríbant: Benedíctio Dómini super vos: * benedíximus vobis in nómine Dómini.

Glória Patri.

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Psalm 129.

DE profúndis clamávi ad te, Dómine: * Dómine, exáudi vocem meam.

2. Fiant aures tuæ intendéntes, * in vocem deprecatiónis meæ.

3. Si iniquitátes observáveris, Dómine: * Dómine, quis sustinébit?

4. Quia apud te propitiátio est: * et propter legem tuam sustínui te, Dómine.

5. Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

6. A custódia matutína usque ad noctem, * speret Israel in Dómino.

7. Quia apud Dóminum misericórdia, * et copiósa apud eum redémptio.

8. Et ipse rédimet Israel * ex ómnibus iniquitátibus ejus.

Glória Patri.

Psalm 130.

DOMINE, non est exaltátum cor meum: * neque eláti sunt óculi mei.

2. Neque ambulávi in magnis, * neque in mirabílibus super me.

3. Si non humíliter sentiébam: * sed exaltávi ánimam meam.

4. Sicut ablactátus est super matre sua, * ita retribútio in ánima mea.

5. Speret Israel in Dómino, * ex hoc nunc, et usque in sæculum.

Glória Patri.

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HYMN.

MEMENTO, rerum Cónditor.
See page 177.

I. III. *Little Chapter* (Eccli. 24).

EGO mater pulchræ dilectiónis, et timóris, et agnitiónis, et sanctæ spei.

℟. Deo grátias.

℣. Ora pro nobis, sancta Dei Génitrix.

℟. Ut digni efficiámur promissiónibus Christi.

II. *Little Chapter* (Isaiah 7).

ECCE virgo concípiet, et páriet fílium, et vocábitur nomen ejus Emmánuel. Butyrum et mel cómedet, ut sciat reprobáre malum, et elígere bonum.

℟. Deo grátias.

℣. Angelus Dómini nuntiávit Maríæ.

℟. Et concépit de Spíritu sancto.

I. *Ant.* Sub tuum præsídium.

During Paschal time, Ant. Regína cœli.

II. *Ant.* Spíritus Sanctus.

III. *Ant.* Magnum hæreditátis mystérium.

CANTICLE OF HOLY SIMEON (St. Luke 2).

NUNC dimíttis servum tuum, Dómine, * secúndum verbum tuum in pace:

2. Quia vidérunt óculi mei * salutáre tuum.

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3. Quod parásti * ante fáciem ómnium populórum:

4. Lumen ad revelatiónem géntium, * et glóriam plebis tuæ Israel.

Glória Patri.

I. *Ant.* Sub tuum præsídium confúgimus sancta Dei Génitrix: nostras deprecatiónes ne despícias in necessitátibus, sed a perículis cunctis líbera nos semper, Virgo gloriósa et benedícta.

During Paschal time, Ant. Regína cœli lætáre, allelúia: quia quem meruísti portáre, allelúia: resurréxit sicut dixit, allelúia: ora pro nobis Deum, allelúia.

Kyrie, eléison. Christe, eléison. Kyrie, eléison.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

Orémus.

BEATÆ et gloriósæ semper Vírginis Maríæ, quæsumus, Dómine, intercéssio gloriósa nos prótegat: et ad vitam perdúcat ætérnam. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

II. *Ant.* Spíritus sanctus in te descéndet, María: ne tímeas, habébis in útero Fílium Dei, allelúia.

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Kyrie, eléison. Christe, eléison. Kyrie, eléison.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

Orémus.

DEUS, qui de beátæ Maríæ Vírginis útero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti: præsta supplícibus tuis: ut qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur. Per eúmdem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

III. *Ant.* Magnum hæreditátis mystérium: templum Dei factus est úterus nesciéntis virum: non est pollútus ex ea carnem assúmens: omnes gentes vénient dicéntes: Glória tibi, Dómine.

Kyrie, eléison. Christe, eléison. Kyrie, eléison.

℣. Dómine exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

Orémus.

DEUS, qui salútis ætérnæ, beátæ Maríæ virginitáte fœcúnda, humáno géneri præmia præstitísti: tríbue quæsumus; ut ipsam pro nobis intercédere sentiámus, per quam merúimus

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Auctórem vitæ suscípere, Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus sancti Deus, per ómnia sæcula sæculorum.

℟. Amen.

At the end.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Benedicámus Dómino.

℟. Deo grátias.

The Blessing. Benedícat et custódiat nos omnípotens et miséricors Dóminus, Pater, et Fílius, et Spíritus sanctus.

℟. Amen.

Here is said, according to the season, one of the Anthems of the Blessed Virgin, page 173, *after which is said:*

℣. Divínum auxílium máneat semper nobiscum.

℟. Amen.

Then in secret:

Pater noster. Ave, María, *and* Credo.

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MORNING PRAYERS.

Make the Sign of the Cross, saying:

In the name of the ✠ Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for ever. Amen.

Come, Holy Ghost, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Send forth Thy Spirit, and they shall be created, and Thou shalt renew the face of the earth.

O God, Who hast taught the hearts of the faithful by the light of the Holy Spirit; grant us in the same Spirit to relish what is right, and ever to rejoice in His consolation. Through Jesus Christ, &c. Amen.

1. *An Act of Faith in the presence of God.*

O my God! I firmly believe that Thou art here, and perfectly seest me: that Thou observest all my actions, all my thoughts, and the most secret motions of my heart. I acknowledge that I am not worthy to come into Thy presence, nor to lift up my eyes unto Thee,

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because I have so often sinned against Thee. But Thy goodness and mercy invite me to come unto Thee: assist me, I beseech Thee, with Thy Holy Spirit, and teach me to pray to Thee as I ought.

Our Father. Hail Mary. I believe.

2. An Act of Adoration and Thanksgiving.

O Eternal God! Father, Son, and Holy Ghost; the beginning and end of all things; in Whom we live, and move, and have our being; prostrate before Thee in body and soul, I adore Thee with the most profound humility. I bless Thee, and give Thee thanks for all the benefits Thou has conferred upon me; that Thou hast created me out of nothing, made me after Thine own image and likeness, redeemed me with the Precious Blood of Thy Son, and sanctified me with Thy Holy Spirit. I thank Thee that Thou hast called me into Thy Church, assisted me by Thy grace, admitted me to Thy sacraments, watched over me by Thy special Providence; blessed me, notwithstanding my sins and unworthiness, with the continuance of Thy gracious protection; and for all the innumerable blessings which I, though undeserving, owe to Thy bounty. I thank Thee especially for having preserved me during the night past, and for bringing me in safety to the beginning of another day. What return can I make to Thee, O my God, for all that Thou

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hast done unto me? I will bless Thy holy Name, and serve Thee all the days of my life. Bless the Lord, O my soul, and let all that is within me praise His holy Name.

Here call to mind the chief sins of your past life, and make resolutions against the temptations and dangerous occasions you may probably meet with this day.

3. *An Act of Contrition, with good resolutions.*

O my God, how little have I served Thee in time past! how greatly have I sinned against Thee! I acknowledge my iniquity, and my sin is always before me. But I repent, O Lord, I repent. I am heartily sorry that I have lost that time in offending Thee which Thou gavest me to be employed in Thy service, in advancing the good of my own soul, and obtaining everlasting life. I am sorry, above all things, that I have offended Thee, because Thou art infinitely good, and sin is infinitely displeasing to Thee. I love Thee with my whole heart,—at least I desire so to do; and I firmly purpose, by the help of Thy grace, to serve Thee more faithfully for the time to come.

Receive, I beseech Thee, the offering I now make to Thee of the remainder of my life. I renew the vows and promises made in my baptism. I renounce the devil, and all his works; the world, and all its pomps. I now begin, and will endeavour to spend this day according to Thy holy will, performing all my

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actions so that they may be pleasing unto Thee. I will take particular care to avoid the failings I am so apt to commit, and to exercise the virtues most agreeable to my state and employment.

4. *An Oblation.*

I offer to Thee, O my God, the Life and Death of Thy only Son; and with them these my affections and resolutions, my thoughts, words, deeds, and sufferings of this day, and of all my life, in honour of Thy adorable Majesty, in thanksgiving for all Thy benefits, in satisfaction for my sins, and to obtain the assistance of Thy grace; that, persevering to the end in doing Thy holy will, I may love and enjoy Thee for ever in Thy glory.

5. *A Petition.*

Thou knowest, O God, how weak and unable I am to do good. Leave me not to myself, but take me under Thy protection, and give me grace faithfully to comply with these holy resolutions. Enlighten my understanding with a lively faith, raise up my will to a firm hope, and inflame it with an ardent charity. Strengthen my weakness, and cure the corruption of my heart; grant that, overcoming my enemies, both visible and invisible, I may make good use of Thy grace; and vouchsafe to add to these blessings the inestimable gift of final perseverance.

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℣. Unto Thee, O Lord, I have lifted up my voice.

℟. And early in the morning my prayer shall come before Thee.

℣. Let my mouth be ever filled with Thy praises.

℟. That I may sing of Thy glory, and all the day long of Thy greatness.

℣. Turn away Thy face, O Lord, from my sins.

℟. And blot out all my iniquities.

℣. Create in me a clean heart, O God.

℟. And renew a right spirit within me.

℣. Cast me not away from Thy presence.

℟. And take not Thy Holy Spirit from me.

℣. Restore unto me the joy of Thy salvation.

℟. And strengthen me with a perfect spirit.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

Collects.

O Lord God Almighty, Who hast safely brought me to the beginning of this day, let Thy powerful grace so conduct me through it, that I may not fall into any sin, but that all my thoughts, words, and works may be guided by the rules of Thy heavenly justice, and tend to the observance of Thy holy law, through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, for ever and ever. Amen.

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O Lord God, King of Heaven and earth, vouchsafe this day to direct and sanctify, to rule and govern, our hearts and bodies, our thoughts, works, and deeds, in Thy law, and in the works of Thy commandments; that henceforth and for ever, O Saviour of the world, we may be protected and saved, through Thy mighty help, Who livest and reignest for ever and ever. Amen.

O God, Who out of Thy unspeakable Providence, art pleased to appoint Thy holy Angels for our guardians; give ear to the supplications which we make for a continuance of their protection, and that we may be added to their joyful number for all eternity. Amen.

May the Blessed Virgin Mary, St. Joseph, and all the saints, be our intercessors with the Lord, that we may be succoured and preserved by Him Who liveth and reigneth to everlasting ages. Amen.

May our Lord bless us, and preserve us from all evil, and bring us to life everlasting; and may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

"A Litany or Hymn may be added if time permit."

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NIGHT PRAYERS.

In the name of the ✠ Father, and of the Son, and of the Holy Ghost. Amen.

Blessed be the holy and undivided Trinity, now and for ever. Amen.

Our Father. Hail Mary. I believe. Come, Holy Ghost, &c.

Let us place ourselves in the presence of God, and give Him thanks for all the benefits which we have received from Him, particularly this day.

O my God, I firmly believe that Thou art here, and perfectly seest me, and that Thou observest all my actions, all my thoughts, and the most secret motions of my heart. Thou watchest over me with an incomparable love, every moment bestowing favours, and preserving me from evil. Blessed be Thy holy Name; and may all creatures bless Thy goodness for the benefits which I have ever received from Thee, and particularly this day. May the Saints and Angels supply my defect in rendering Thee due thanks. Never permit me to be so base and wicked as to repay Thy bounties with in-

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gratitude, and Thy blessings with offences and injuries.

Let us ask of our Lord Jesus Christ grace to discover the sins which we have committed this day; and beg of Him a true sorrow for them, and a sincere repentance.

O my Lord Jesus Christ, Judge of the living and the dead, before Whom I must appear one day to give an exact account of my whole life; enlighten me, I beseech Thee, and give me a humble and contrite heart, that I may see wherein I have offended Thine infinite Majesty, and judge myself now with such a just severity, that then Thou mayest judge me with mercy and clemency.

Let us here examine what sins we have committed this day, by thought, word, deed, or omission.
(If nothing occur to your mind wherein you have offended, renew your sorrow for the sins of your past life.)
Let us conceive a great sorrow for having offended God.

O my God, I detest these and all other sins which I have committed against Thy Divine Majesty. I am extremely sorry that I have offended Thee, because Thou art infinitely good, and sin displeaseth Thee. I love Thee with my whole heart; and firmly purpose, by the help of Thy grace, never more to offend Thee. I resolve to avoid the occasions of sin; I will confess my sins, and will endeavour to make satisfaction for them. Have mercy on me, O God, have mercy, and pardon me, a wretched

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sinner. In the name of Thy beloved Son Jesus, I humbly beg of Thee so to wash me with His Precious Blood, that my sins may be entirely remitted.

Let us endeavour, as much as possible, to put ourselves in the dispositions in which we desire to be found at the hour of death.

O my God, I accept of death as a homage and adoration which I owe to Thy Divine Majesty, and as a punishment justly due to my sins, in union with the Death of my dear Redeemer, and as the only means of coming to Thee, my beginning and last end.

I firmly believe all the sacred truths which the Catholic Church believes and teaches, because Thou hast revealed them. And by the assistance of Thy holy grace, I am resolved to live and die in the communion of this Thy Church.

Relying upon Thy goodness, power, and promises, I hope to obtain pardon of my sins, and life everlasting, through the merits of Thy Son Jesus Christ, my only Redeemer, and by the intercession of His Blessed Mother, and all the saints.

I love Thee with all my heart and soul, and desire to love Thee as the blessed do in Heaven. I adore all the designs of Thy Divine Providence, resigning myself entirely to Thy will.

I also love my neighbour for Thy sake, as I love myself. I sincerely forgive all who have

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injured me, and ask pardon of all whom I have injured.

I renounce the devil, with all his works; the world, with all its pomps; the flesh, with all its temptations.

I desire to be dissolved, and to be with Christ. Father, into Thy hands I commend my spirit.

℟. Lord Jesus, receive my soul.

May the Blesed Virgin Mary, St. Joseph, and all the saints, pray for us to our Lord, that we may be preserved this night from sin and all evils. Amen.

Blessed St. Michael, defend us in the day of battle, that we may not be lost at the dreadful Judgment. Amen.

O my good Angel, whom God, by His Divine mercy, hath appointed to be my guardian, enlighten and protect me, direct and govern me this night. Amen.

May Almighty God have mercy on us, and forgive us our sins, and bring us to life everlasting. Amen.

May the almighty and merciful Lord grant us ✠ pardon, absolution, and remission of all our sins. Amen.

℣. Vouchsafe, O Lord, this night,

℟. To keep us without sin.

℣. Have mercy upon us, O Lord.

℟. Have mercy upon us.

℣. Let Thy mercy be upon us, O Lord.

℟. As we have hoped in Thee.

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℣. O Lord, hear our prayer.
℟. And let our cry come unto Thee.

Let us pray.

Visit, we beseech Thee, O Lord, this house and family, and drive from it all the snares of the enemy. Let Thy holy angels dwell herein, who may keep us in peace; and may Thy blessing be always upon us, through our Lord, &c.

Save us, O Lord, while we are awake, and keep us while we sleep, that we may watch with Christ, and rest in peace.

℟. Amen.

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ACT OF CONSECRATION.

Sancta María, Mater Dei et Virgo, ego NN. te hodie in Dóminam, Patrónam, et Advocátam éligo, firmitérque státuo ac propóno me nunquam te dérelictúrum, neque contra te áliquid unquam dictúrum aut factúrum, neque permissúrum ut a meis súbditis áliquid contra tuum honórem unquam agátur. Obsecro te ígitur, súscipe me in servum perpétuum, adsis mihi in actiónibus ómnibus meis nec me déseras in hora mortis. Amen.

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ACT OF CONSECRATION.

Holy Mary, Mother of God, and Virgin, I, *N.N.*, do this day choose thee as Sovereign, Protectress, and Advocate; and I firmly purpose and resolve never to forsake thee, never to say or do anything against thee, and never to permit those subject to me to do anything against thy honour. I beseech thee, therefore, receive me as thy servant, stand by me in all my actions, and do not abandon me in the hour of death. Amen.

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DEVOTIONS BEFORE COMMUNION.

Prayer of St. Ambrose.

O COMPASSIONATE Lord Jesus Christ, I a sinner, nothing presuming on my own merits, but trusting in Thy mercy and goodness, draw near with awe and trembling to the table of Thy sweetest banquet. For my heart and my body are stained with many sins, my mind and my tongue have not been kept with fitting diligence and circumspection. Wherefore, O compassionate Godhead, O dread and awful Majesty, I Thy wretched creature, who am fallen into a great strait, betake myself to Thee the Fountain of mercy, to Thee I hasten that I may be healed; beneath Thy protection I take my refuge: I long to have Thee for my Saviour before Whom I can in no wise stand as my Judge. To Thee, O Lord, I now show my wounds; before Thee I lay bare all this my shame. I know my sins, so many and so great, by reason of which I am afraid. I hope in Thy mercies, which are past numbering. Look on me with the eyes of Thy mercy, O Lord Jesus Christ, everlasting King, God, and Man, Who wast crucified for man. Graciously hear me

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who hope in Thee; have mercy on me who am full of miseries and of sins, O Thou full and everflowing Fountain of pity and of mercy. Hail, Thou saving Victim, offered for me and all mankind upon the tree of the Cross. Hail, Thou noble and Precious Blood, which dost ever flow forth from the Wounds of my crucified Lord Jesus Christ, and wash away the sins of the whole world. Remember Thy creature, O Lord, whom Thou hast redeemed with Thine own Blood. I grieve that I have sinned; I do earnestly desire to amend what I have done amiss. Wherefore, O most Merciful Father, take away from me all my iniquities and my sins, that, being cleansed in soul and in body, I may worthily receive the Holy Food of the holy; and grant that the sacred taste of Thy Body and Blood which I unworthy am about to receive may be to me the remission of my sins, the perfect expiation and cleansing of all my faults, and putting to flight of evil thoughts, the quickening and renewal of all good feelings, the healthful energy of all good works, the most assured protection of my body and soul from all the snares of my enemies. Amen.

Prayer of St. Thomas of Aquin.

O Almighty, everlasting God, behold, I draw near to the Sacrament of thine Only-begotten Son our Lord Jesus Christ; I draw near, as a

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sick man to the Physician of life, as one defiled to the Fountain of mercy, as one blind to the Light of the eternal splendour, as one poor and needy to the Lord of Heaven and earth. Wherefore, I implore the fulness of Thine infinite bounty that Thou wouldst vouchsafe to heal all my sickness, to wash away my defilement, to give light to my blindness, to enrich my poverty, and to clothe my nakedness, so, that I may receive the Bread of Angels, the King of kings and Lord of lords, with such contrition and devotion, such purity and faith, such purpose and intention, as may avail to the welfare and salvation of my soul. Grant me, I beseech Thee, to receive not only the Sacrament of the Body and Blood of my Lord, but also the very fruit and effects of the Sacrament. O most gracious God, grant me so to receive the Body of Thine Only-begotten Son our Lord Jesus Christ, that very Body which He took of the Virgin Mary, that I may be truly incorporated into His mystical Body and so numbered amongst Its members. O most loving Father, grant me at last to behold with open face and for evermore the same Thy beloved Son Whom I purpose to receive now in my pilgrimage beneath the veils of the Sacrament. Who liveth and reigneth, &c.

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DEVOTIONS AFTER COMMUNION.

Prayer of St. Thomas of Aquin.

I GIVE Thee thanks, O holy Lord, Father Almighty, eternal God, that Thou hast vouchsafed, for no merit of my own, but of the mere condescension of Thy mercy, to satisfy me a sinner and Thine unworthy servant with the Precious Body and Blood of Thy Son our Lord Jesus Christ. I implore Thee, let not this Holy Communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and forgiveness. Let It be to me the armour of faith and shield of good will. Grant that It may work the extinction of my vices, the rooting out of concupiscence and lust, and the increase within me of charity and patience, of humility and obedience. Let It be my strong defence against the snares of all my enemies, visible and invisible; the stilling and the calm of all my impulses, carnal and spiritual, my indissoluble union with Thee the one and true God, and a blessed consummation at my last end. And I beseech Thee that Thou wouldst vouchsafe to bring me, sinner as I am, to that

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ineffable banquet where Thou, with the Son and the Holy Ghost, art to Thy saints true and unfailing Light, fulness of content, joy for evermore, gladness without alloy, consummate and everlasting bliss. Through the same, &c.

Prayer of St. Bonaventura.

O sweetest Lord Jesus Christ, pierce, I beseech Thee, the inmost marrow of my soul with the tender and life-giving wound of Thy love, with true, and calm, and holy apostolical charity, so that my whole soul may ever languish and faint for love of Thee, and for desire of Thee alone. May it long for Thee and pine for Thee in the courts of Thy house; may it desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Thou Bread of angels, Thou refreshment of holy souls, our daily supersubstantial Bread, having all manner of sweetness and savour, and all most thrilling delights. May my heart ever hunger for Thee and feed on Thee, on Whom angels long to look; and may my inmost soul be filled with the sweetness of the taste *of* Thee. May it ever thirst for Thee, Thou Well of life, Thou Fountain of wisdom and knowledge, Thou source of everlasting light, Thou torrent of pleasures, Thou fatness and abundance of the house of God; may it ever yearn

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towards Thee, seek Thee, find Thee, tend towards Thee, attain to Thee, meditate ever on Thee, speak of Thee, and work all things to the praise and glory of Thy Name, with humility and discretion, with love and delight, with ready care and glad affection, with perseverance even unto the end; and do Thou be alone and evermore my hope, my whole trust, my riches, my delight, my gladness and my joy, my rest and my calm repose, my peace and my sweet content, my fragrance and my sweetness, my food and my refreshment, my refuge and my help, my wisdom, my portion, my own possession and my treasure, in Whom my mind and my heart are fixed and rooted firmly and immoveably for evermore. Amen.

I humbly implore Thine ineffable mercy, O my Lord Jesus Christ, that this Sacrament of Thy Body and Blood, which I unworthy have now received, may be to me the cleansing of all my sins, the strengthening of what is weak within me, and my sure defence against all the perils of the world. May it bestow on me Thy forgiveness and establish me in grace; may it be to me the medicine of life, the abiding memory of Thy Passion, my stay in weakness, the Viaticum and sure supply of all my pilgrimage. May It lead me as I go, bring me back when I wander, receive me when I return, uphold me when I stumble, raise me again when I fall, strengthen me to persevere even unto the last

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end, and bring me to Thy glory. O most high God, may the blissful Presence of Thy Body and Blood so change the taste of my heart, that it may find no sweetness more in aught besides Thee alone, may love no other beauty, seek no unpermitted love, desire no consolation, admit no other delight, care for no honour but Thine, stand in fear of no enemy or suffering. Who livest and reignest, &c.

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THE ORDINARY OF THE HOLY MASS.*

THE ASPERGES.

Ant. Asperges me, Domine, hyssopo, et mundabor: lavabis me, et super nivem dealbabor.

Ant. Thou shalt sprinkle me with hyssop, O Lord, and I shall be cleansed: Thou shalt wash me, and I shall be made whiter than snow.

Ps. Miserere mei Deus, secundum magnam misericordiam tuam.

Ps. Have mercy on me, O God, according to Thy great mercy.

℣. Gloria Patri, &c.

℣. Glory be, &c.

Ant. Asperges me.

Ant. Thou shalt sprinkle me.

The Priest, being returned to the foot of the Altar, says:

℣. Ostende nobis, Domine, misericordiam tuam.

℣. Show us, O Lord, Thy mercy.

℟. Et salutare tuum da nobis.

℟. And grant us Thy salvation.

℣. Domine, exaudi orationem meam.

℣. O Lord, hear my prayer.

* For an explanation of the ceremonies see Canon Oakeley's *Ceremonies of the Mass Explained.*

N.B.—The prayers and ceremonies peculiar to High Mass are distinguished by being inclosed in brackets. The notes explain the portions of the Office sung by the Choir.

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℟. Et clamor meus ad veniat.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℟. And let my cry come unto Thee.
℣. The Lord be with you.
℟. And with thy spirit.

Oremus.

Exaudi nos, Domine sancte, Pater omnipotens, æterne Deus; et mittere digneris sanctum angelum tuum de cœlis, qui custodiat, foveat, protegat, visitet, atque defendat omnes habitantes in hoc habitaculo. Per Christum Dominum nostrum. Amen.

Let us pray.

Hear us, O holy Lord, Almighty Father, Eternal God, and vouchsafe to send Thy holy Angel from Heaven, to guard, cherish, protect, visit, and defend all that are assembled in this house. Through Christ our Lord. Amen.

From Easter to Whitsunday inclusively, instead of the foregoing Anthem, *the following is sung, and* Alleluia *is added to the V.* (Ostende nobis), *and also to its R.* (Et salutare).

Ant. Vidi aquam egredientem de templo a latere dextro, Alleluia; et omnes ad quos pervenit aqua ista salvi facti sunt, et dicent, Alleluia.

Ps. Confitemini Domino, quoniam bonus: quoniam in sæculum misericordia ejus. Gloria, &c.

Ant. I saw water flowing from the right side of the temple, Alleluia; and all to whom that water came were saved, and they shall say, Alleluia.

Ps. Praise the Lord, for He is good: for His mercy endureth for ever. Glory, &c.

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ORDINARY OF THE MASS.

*The Priest standing at the foot of the Altar, and bowing down before it, signs himself with the sign of the Cross from the forehead to the breast, and says with a distinct voice:**

In nomine Patris, ✠ et Filii, et Spiritus Sancti. Amen.

In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

Then, joining his hands before his breast, he begins the Antiphon:

Introibo ad altare Dei.

I will go unto the altar of God.

℟. Ad Deum, qui lætificat juventutem meam.

℟. To God, Who giveth joy to my youth.

In Masses for the Dead, and from Passion Sunday till Holy Saturday exclusively, the following Psalm is omitted:

Psalm 42.

S. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

P. Judge me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

M. Quia tu es, Deus, fortitudo mea, quare me repulisti? et quare tristis

R. For Thou, O God, art my strength: why hast Thou cast me off? and why do I

* At the beginning of High Mass, when the Priest commences at the foot of the Altar, the Choir sing the *Kyrie eleison*, &c. (and sometimes the *Introit*), which usually lasts until the *Gloria in excelsis*. Those parts of the Service which are sung by the Choir are said in a low voice by the Priest.

N.B.—At Low Mass the parts within brackets are to be passed over.

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incedo dum affligit me inimicus?

S. Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

M. Et introibo ad altare Dei: ad Deum, qui lætificat juventutem meam.

S. Confitebor tibi in cithara, Deus, Deus meus: quare tristis es, anima mea? et quare conturbas me?

M. Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei, et Deus meus.

S. Gloria Patri, et Filio, et Spiritui Sancto.

M. Sicut erat in principio, et nunc et semper, et in sæcula sæculorum. Amen.

℣. Introibo ad altare Dei.

℟. Ad Deum, qui lætificat juventutem meam.

℣. Adjutorium nostrum in nomine Domini.

℟. Qui fecit cœlum et terram.

go sorrowful whilst the enemy afflicteth me?

P. Send forth Thy light and Thy truth: they have conducted me, and brought me unto Thy holy mount, and into Thy tabernacles.

R. And I will go unto the altar of God: to God, Who giveth joy to my youth.

P. I will praise Thee on the harp, O God my God: why art thou sorrowful, O my soul? and why dost thou disquiet me?

R. Hope in God, for I will still give praise to Him: Who is the salvation of my countenance, and my God.

P. Glory be to the Father, &c.

R. As it was in the beginning, is now, and ever shall be, world without end. Amen.

℣. I will go unto the altar of God.

℟. To God, Who giveth joy to my youth.

℣. Our help is in the name of the Lord.

℟. Who hath made heaven and earth.

Then, joining his hands, and humbly bowing down, he says the Confession.

S. Confiteor Deo omnipotenti, &c.

M. Misereatur tui omni-

P. I confess to Almighty God, &c.

R. May Almighty God

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potens Deus, et dismissis peccatis tuis, perducat te ad vitam æternam.

S. Amen.

M. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, omnibus sanctis, et tibi pater, quia peccavi nimis cogitatione, verbo, et opere, mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes Sanctos, et te pater, orare pro me ad Dominum Deum nostrum.

have mercy upon thee, forgive thee thy sins, and bring thee to life everlasting.

P. Amen.

R. I confess to Almighty God, to Blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy Apostles Peter and Paul, to all the saints, and to you, Father, that I have sinned exceedingly in thought, word, and deed [*here strike the breast thrice*], through my fault, through my fault, through my most grievous fault. Therefore I beseech Blessed Mary ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy Apostles Peter and Paul, and all the Saints, and you, Father, to pray to the Lord our God for me.

Then the Priest, with his hands joined, gives the Absolution, saying:

S. Misereatur vestri omnipotens Deus, et dimissis peccatis vestris, perducat vos ad vitam æternam.

M. Amen.

S. May Almighty God have merey upon you, forgive you your sins, and bring you to life everlasting.

R. Amen.

Signing himself with the sign of the Cross, he says:

S. ✠ Indulgentiam, absolutionem, et remissionem

P. ✠ May the Almighty and merciful Lord grant us

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peccatorum nostrorum tribuat nobis omnipotens et misericors Dominus.

M. Amen.

pardon, absolution, and remission of our sins.

R. Amen.

Then, bowing down, he proceeds:

℣. Deus, tu conversus vivificabis nos.

℟. Et plebs tua lætabitur in te.

℣. Ostende nobis, Domine, misericordiam tuam.

℟. Et salutare tuum da nobis.

℣. Domine, exaudi orationem meam.

℟. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℟. Et cum spiritu tuo.

℣. Thou wilt turn again, O God, and quicken us.

℟. And Thy people shall rejoice in Thee.

℣. Show us, O Lord, Thy mercy.

℟. And grant us Thy salvation.

℣. O Lord, hear my prayer.

℟. And let my cry come unto Thee.

℣. The Lord be with you.

℟. And with thy spirit.

First extending, and then joining his hands, he says audibly Oremus; *and then ascending to the Altar, he says secretly:*

Aufer a nobis quæsumus Domine, iniquitates nostras; ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

Take away from us our iniquities, we beseech Thee, O Lord; that we may be worthy to enter with pure minds into the Holy of holies. Through Christ our Lord. Amen.

Bowing down over the Altar, he says:

Oramus te, Domine, per merita sanctorum tuorum quorum reliquiæ hic sunt, et omnium sanctorum, ut indulgere digneris omnia peccata mea. Amen.

We beseech Thee, O Lord, by the merits of Thy saints whose relics are here, and of all the saints, that Thou wouldst vouchsafe to forgive me all my sins. Amen.

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[*Receiving the thurible from the Deacon, he incenses the Altar, and returns the thurible to the Deacon, who incenses the Priest only.*] *Then the Priest, signing himself with the sign of the Cross, reads the* Introit, *which varies with the day; or else read one of the following:*

Blessed be the Holy Trinity and Undivided Unity; we will give praise to Him, because He hath shown His mercy to us.

O Lord our Lord, how wonderful is Thy name in all the earth!

Glory be to the Father, Who hath created us.

Glory be to the Son, Who hath redeemed us.

Glory be to the Holy Ghost, Who hath sanctified us.

Glory be to the Holy and Undivided Trinity, one God, for ever and ever. Amen.

Or:

(*For a Saint's Day.*) The just shall flourish like the palm-tree; he shall grow up like the cedar of Libanus; planted in the house of our God.

It is good to give praise to the Lord; and to sing to Thy name, O most High.

The Kyrie eleison *is then said.*

S. Kyrie eleison. *M.* Kyrie eleison. *S.* Kyrie eleison. *Lord have mercy upon us.*

M. Christe eleison. *S.* Christe eleison. *M.* Christe eleison. *Christ have mercy upon us.*

S. Kyrie eleison. *M.* Kyrie eleison. *S.* Kyrie eleison. *Lord have mercy upon us.*

Afterwards, standing at the middle of the Altar, extending and then joining his hands, and slightly bowing, he says

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(*when it is to be said**) *the* Gloria in excelsis. *When he says the words* We adore Thee, We give Thee thanks, Jesus Christ, and Receive our prayers, *he bows, and at the end he signs himself with the sign of the Cross.*

Gloria in excelsis Deo; et in terra pax hominibus bonæ voluntatis. Laudamus te; benedicimus te; adoramus te; glorificamus te. Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cœlestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe; Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis; qui tollis peccata mundi, suscipe deprecationem nostram: qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus sanctus: tu solus Dominus: tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

Glory be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-begotten Son: O Lord God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us: Thou Who takest away the sins of the world, receive our prayers: Thou Who sittest at the right hand of the Father, have mercy on us. For Thou alone art holy: Thou alone art the Lord: Thou alone, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

* The *Gloria* is omitted during Lent and Advent, and in Masses for the Dead. At High Mass the Choir sing the *Gloria* (after the words "Gloria in excelsis Deo," which are intoned by the Priest), and the officiating Clergy wait until its conclusion, after which the Celebrant proceeds with the Collects.

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The Priest kisses the Altar, and, turning to the people, says:

℣. Dominus vobiscum. ℣. The Lord be with you.
℟. Et cum spiritu tuo. ℟. And with thy spirit.

Then follow the Collects; *at the end of the first and last of which the Acolyte answers,* Amen.

The Collects *vary with the day.* They may be found in their proper place in the* Missal, *or any of the following may be used instead:*

Defend us, O Lord, we beseech Thee, from all dangers of soul and body; and by the intercession of the glorious and Blessed Mary, ever Virgin, Mother of God, the blessed Apostles Peter and Paul, the blessed N., and all Thy Saints, grant us, in Thy mercy, health and peace, that all adversities and errors being removed, Thy Church may serve Thee with a pure and undisturbed devotion. Through our Lord Jesus Christ, &c.

O Almighty and Everlasting God, by whose Spirit the whole body of the Church is sanctified and governed: hear our humble supplications for all degrees and orders thereof, that, by the assistance of Thy grace, they may faithfully serve Thee. Through our Lord Jesus Christ Thy Son; Who liveth and reigneth with Thee in the unity of the same Holy Ghost, one God, world without end. Amen.

Then the Epistle *for the day is read, which may be found in its proper place; or the following may be read instead:*

Rejoice in the Lord always, and again I say, rejoice. Let your modesty be known to all men: the Lord is nigh. Be not solicitous about anything;

* The same remark applies to the *Epistle, Gradual, Gospel, Offertory, Communion,* and *Post-Communion.*

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but in everything, by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which passeth all understanding, keep your hearts and minds in Christ Jesus. For the rest, brethren, whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are amiable, whatsoever things are of good repute, if there be any virtue, if there be any praise of discipline, think on these things. The things which you have both learned, and received, and heard, and seen in me, these do ye; and the God of peace shall be with you.

After which:

Deo gratias. Thanks to be God.

Then the Gradual, Tract, Alleluia, *or* Sequence, *according to the day.*

For the Gradual.*

Be Thou unto me a God, a protector, and a house of refuge to save me. In Thee, O God, have I hoped: O Lord, let me never be confounded.

Deal not with us, O Lord, according to our sins which we have committed, nor punish us according to our iniquities. ℣. Help us, O God our Saviour; and for the glory of Thy name, O Lord, deliver us, and forgive us our sins for Thy name's sake.

(At Low Mass, go on to p. 247, § *If the Priest celebrates, &c.*)

After this, at High Mass, the Deacon places the book of the Gospels on the Altar, and the Celebrant blesses the incense

* The Choir sing the *Gradual*, while the book is moved to the Gospel side, and the Priest says the prayer (*Munda cor meum*), "Cleanse my heart," &c.

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(as above). Then the Deacon, kneeling before the Altar, with joined hands, says:

Munda cor meum ac labia mea omnipotens Deus, qui labia Isaiæ prophetæ calculo mundasti ignito: ita me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.

Cleanse my heart and my lips, O Almighty God, Who didst cleanse the lips of the prophet Isaiah with a burning coal: and vouchsafe, through Thy gracious mercy, so to purify me, that I may worthily proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Afterwards he takes the book from the Altar, and again, kneeling down before the Priest, asks his blessing, saying,
Sir, give me thy blessing. *The Priest says:*

Dominus sit in corde tuo et in labiis tuis, ut digne et competenter annunties Evangelium suum: in nomine Patris, et Filii, et ✠ Spiritus Sancti. Amen.

The Lord be in thy heart and on thy lips, that thou mayst worthily and in a becoming manner announce His holy Gospel: in the name of the Father, and of the Son, ✠ and of the Holy Ghost. Amen.

Having received the blessing, he kisses the hand of the Priest; and then, with incense and lighted candles, he goes to the place where the Gospel is read, and, standing with his hands joined, says:

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Then, giving out:

℣. Sequentia (vel initium) sancti Evangelii secundum N.,

℣. The continuation (or beginning) of the holy Gospel according to N.,

He makes the sign of the Cross with the thumb of his right hand on the Gospel which he is to read, and on his fore-

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head, mouth, and breast (the people doing the same); and while the Minister and people answer:

℟. Gloria tibi, Domine, ℟. Glory be to Thee, O Lord,

He incenses the book three times, and then reads the Gospel.

For the Gospel.

If ye love Me, keep My commandments. And I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever, the Spirit of truth, Whom the world cannot receive; because it seeth Him not, nor knoweth Him: but you shall know Him; because He shall abide with you, and shall be in you. I will not leave you orphans: I will come to you. Yet a little while; and the world seeth Me no more. But ye see Me; because I live, and you shall live. In that day ye shall know that I am in My Father, and you in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me. And he that loveth Me, shall be loved by My Father: and I will love him, and will manifest Myself to him.

Then is said:

℟. Laus tibi, Christe. ℟. Praise be to Thee, O Christ.

The Subdeacon then carries the book to the Priest. He kisses the Gospel, saying:

Per evangelica dicta deleantur nostra delicta. By the words of the Gospel may our sins be blotted out.

The Priest is incensed by the Deacon.

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If the Priest celebrates without Deacon and Subdeacon, the book is carried to the other side of the Altar, and bowing down at the middle of the Altar, with his hands joined, he says, Cleanse my heart, *&c.:* Give me Thy blessing, O Lord; *and* The Lord be in my heart, *&c., as above. Then turning towards the book, with his hands joined, he says:* ℣. The Lord be with you. ℟. And with thy spirit: *and giving out the* Continuation *or* Beginning, *&c., signs the book and himself, as before directed; the Minister and people say,* Glory be to Thee, O Lord, *and he reads the Gospel; which being ended, the Minister says,* Praise be to Thee, O Christ.

(Here the Sermon is usually preached.)

Then, at the middle of the Altar, extending, elevating, and joining his hands, the Priest says the Nicene Creed (when it is to be said), keeping his hands joined. When he says the words, God, Jesus Christ, *and* is adored, *he bows his head to the Cross. But at the words,* and was incarnate, *he kneels down, and continues kneeling to the words,* was made Man. *At the words,* the life of the world to come, *he signs himself with the sign of the Cross from the forehead to the breast.*

Credo in unum Deum,* Patrem omnipotentem, Factorem cœli et terræ visibilium omnium et invisibilium.

Et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula. Deum de Deo; Lumen de Lumine; Deum verum de Deo vero; genitum non

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten, not made; consubstantial with the Father, by Whom all

* At High Mass the Choir sing the *Credo* (after the words, "Credo in unum Deum," which are intoned by the Priest), and the Clergy pause until its conclusion.

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factum; consubstantialem Patri, per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto, ex Maria Virgine: ET HOMO FACTUS EST [*Hic genuflectitur*]. Crucifixus etiam pro nobis: sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die secundum Scripturas; et ascendit in cœlum, sedet ad dexteram Patris: et iterum venturus est cum gloria judicare vivos et mortuos: cujus regni non erit finis.

Et in Spiritum Sanctum Dominum et vivificantem, qui ex Patre Filioque procedit: qui cum Patre et Filio simul adoratur et conglorificatur; qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unam baptisma in remissionem peccatorem. Et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.

things were made. Who for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary: AND WAS MADE MAN. [*Here the people kneel down.*] He was crucified also for us, suffered under Pontius Pilate, and was buried. The third day He rose again according to the Scriptures; and ascended into Heaven, and sitteth at the right hand of the Father: and He shall come again with glory to judge both the living and the dead; of Whose Kingdom there shall be no end.

And I believe in the Holy Ghost, the Lord and life-giver, Who proceedeth from the Father and the Son: Who together with the Father and the Son is adored and glorified; who spake by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead and the life of the world to come. Amen.

Then he kisses the Altar, and, turning to the people, says:

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

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Then he says the Offertory.*

For the Offertory.

The angel of the Lord shall encamp round about them that fear Him, and shall deliver them; oh, taste and see that the Lord is good.

I will extol Thee, O Lord, for Thou hast upheld me: and hast not made my enemies to rejoice over me: O Lord, I have cried unto Thee, and Thou hast healed me.

This being finished, the Priest takes the paten with the Host [if it is High Mass, the Deacon hands the Priest the paten with the Host], and offering it up, says:

Suscipe, sancte Pater, omnipotens, æterne Deus, hanc immaculatam Hostiam, quam ego indignus famulus tuus offero tibi Deo meo vivo et vero, pro innumerabilibus peccatis, et offensionibus, et negligentiis meis, et pro omnibus, circumstantibus; sed et pro omnibus fidelibus Christianis, vivis atque defunctis; ut mihi et illis proficiat ad salutem in vitam æternam. Amen.

Accept, O Holy Father, Almighty, Eternal God, this Immaculate Host, which I, Thy unworthy servant, offer Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may be profitable for my own and for their salvation unto life eternal. Amen.

Then making the sign of the Cross with the paten, he places the Host upon the corporal. The Priest pours wine and water into the chalice, blessing the water before it is mixed, saying:

Deus, ✠ qui humanæ substantiæ dignitatem mi-

O God, ✠ Who, in creating human nature, didst

* The Choir sing the *Offertory* or some appropriate Motett or Hymn.

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rabiliter condidisti, et mirabilius reformasti; da nobis per hujus Aquæ et Vini mysterium, ejus divinitatis esse consortes, qui humanitatis nostræ fieri dignatus est particeps, Jesus Christus, Filius tuus, Dominus noster: qui tecum vivit et regnat in unitate Spiritus Sancti Deus, per omnia sæcula sæculorum. Amen.

wonderfully dignify it, and hast still more wonderfully renewed it; grant that, by the mystery of this Water and Wine, we may be made partakers of His Divinity, Who vouchsafed to become partaker of our humanity, Jesus Christ, Thy Son, our Lord; Who liveth and reigneth with Thee in the unity of, &c.

[*If it is a High Mass, the Deacon ministers the wine, the Subdeacon the water.*]

In Masses for the Dead, the foregoing prayer is said, but the water is not blessed. Then the Priest takes the chalice, and offers it, saying:

Offerimus tibi, Domine, calicem salutaris, tuam deprecantes clementiam, ut in conspectu divinæ Majestatis tuæ, pro nostra et totius mundi salute cum odore suavitatis ascendat. Amen.

We offer unto Thee, O Lord, the chalice of salvation, beseeching Thy clemency, that, in the sight of Thy Divine Majesty, it may ascend with the odour of sweetness, for our salvation, and for that of the whole world. Amen.

Then he makes the sign of the Cross with the chalice, places it upon the corporal, and covers it with the pall. Then, with his hands joined upon the Altar, and slightly bowing down, he says:

[*At High Mass, the Subdeacon here receives the paten, which he envelops in the veil with which his shoulders are mantled, and then goes and stands behind the Celebrant until the conclusion of the* Pater noster.]

In spiritu humilitatis, et in animo contrito, suscipia-

In the spirit of humility, and with a contrite heart, let

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mur a te, Domine, et sic fiat sacrificium nostrum in conspectu tuo hodie, ut placeat tibi, Domine Deus.

us be received by Thee, O Lord; and grant that the Sacrifice we offer in Thy sight this day may be pleasing to Thee, O Lord God.

The Priest, elevating his eyes towards Heaven, and stretching out his hands, which he afterwards joins, makes the sign of the Cross over the Host and chalice, while he says:

Veni, sanctificator, omnipotens æterne Deus, et bene✠dic hoc sacrificium, tuo sancto nomini præparatum.

Come, O Sanctifier, Almighty, Eternal God, and bless ✠ this Sacrifice, prepared to Thy holy Name.

[At High Mass, he, in the following prayer, blesses the Incense:*

Per intercessionem beati Michaelis Archangeli, stantis a dextris Altaris Incensi, et omnium electorum suorum, incensum istud dignetur Dominus benedicere, et in odorem suavitatis accipere. Per Christum Dominum nostrum. Amen.

May the Lord, by the intercession of blessed Michael the Archangel, standing at the right hand of the Altar of Incense, and of all His elect, vouchsafe to bless this incense, and receive it as an odour of sweetness. Through, &c. Amen.

Receiving the thurible from the Deacon, he incenses the Bread and Wine, saying:

Incensum istud a te benedictum ascendat ad te, Domine, et descendat super nos misericordia tua.

May this incense which Thou hast blest, O Lord, ascend to Thee, and may Thy mercy descend upon us.

Then he incenses the Altar, saying, Ps. cxl.

Dirigatur, Domine, oratio

Let my prayer, O Lord,

* At Low Mass, these prayers, down to the *Lavabo*, are omitted.

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mea sicut incensum in conspectu tuo: elevatio manuum mearum sacrificium vespertinum. Pone, Domine, custodiam ori meo, et ostium circumstantiæ labiis meis, ut non declinet cor meum in verba malitiæ, ad excusandas excusationes in peccatis.

ascend like incense in Thy sight; and the lifting up of my hands be as an evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about my lips, that my heart may not incline to evil words, to make excuses in sins.

While he gives the censer to the Deacon, he says secretly these words, and is afterwards incensed by the Deacon, who then incenses the others in order:

Accendat in nobis Dominus ignem sui amoris, et flammam æternæ caritatis. Amen.

May the Lord enkindle in us the fire of His love, and the flame of everlasting charity. Amen.

The Priest, with his hands joined, goes to the Epistle side of the Altar, where he washes his fingers as he recites the following verses of Ps. xxv.

Lavabo inter innocentes manus meas: et circumdabo altare tuum, Domine.

I will wash my hands among the innocent: and will encompass Thy altar, O Lord.

Ut audiam vocem laudis: et enarrem universa mirabilia tua.

That I may hear the voice of praise, and tell of all Thy marvellous works.

Domine, dilexi decorem domus tuæ, et locum habitationis gloriæ tuæ.

I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth.

Ne perdas cum impiis, Deus, animam meam; et cum viris sanguinum vitam meam.

Take not away my soul, O God, with the wicked, nor my life with bloody men.

In quorum manibus ini-

In whose hands are ini-

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quitates sunt : dextera eorum repleta est muneribus.

Ego autem in innocentia mea ingressus sum ; redime me, et miserere mei.

Pes meus stetit in directo : in ecclesiis benedicam te, Domine.

Gloria Patri, &c.

quities : their right hand is filled with gifts.

As for me, I have walked in my innocence ; redeem me, and have mercy upon me.

My foot hath stood in the right path : in the churches I will bless Thee, O Lord.

Glory be to the Father, &c.

(In Masses for the Dead, and in Passion-time, the *Gloria* is omitted.)

Returning, and bowing before the middle of the Altar, with joined hands, he says :

Suscipe, sancta Trinitas, hanc oblationem quam tibi offerimus ob memoriam Passionis, Resurrectionis, et Ascensionis Jesu Christi Domini nostri : et in honorem beatæ Mariæ semper Virginis, et beati Joannis Baptistæ, et sanctorum Apostolorum Petri et Pauli, et istorum et omnium Sanctorum : ut illis proficiat ad honorem, nobis autem ad salutem : et illi pro nobis intercedere dignentur in cœlis, quorum memoriam agimus in terris. Per eundem Christum Dominum nostrum. Amen.

Receive, O Holy Trinity, this oblation, which we make to Thee, in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of the Blessed Mary ever Virgin, of blessed John Baptist, the holy Apostles Peter and Paul, of these and of all the Saints : that it may be available to their honour and our salvation : and may they vouchsafe to intercede for us in Heaven whose memory we celebrate on earth. Through the same Christ our Lord. Amen.

Then he kisses the Altar, and having turned himself towards the people, extending and joining his hands, he raises his voice a little and says :

Orate, fratres, ut meum ac vestrum sacrificium ac-

Brethren, pray that my Sacrifice and yours may be

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ceptabile fiat apud Deum Patrem omnipotentem.

℟. Suscipiat Dominus sacrificium de manibus tuis, ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

acceptable to God the Father Almighty.

℟. May the Lord receive the Sacrifice from thy hands, to the praise and glory of His Name, to our benefit, and to that of all His holy Church.

The Priest answers in a low voice, Amen.
Then, with outstretched hands, he recites the Secret Prayers.

At the Secreta.

Mercifully hear our prayers, O Lord, and graciously accept this oblation which we Thy servants make to Thee; and as we offer it to the honour of Thy name, so may it be to us a means of obtaining Thy grace here, and life everlasting hereafter. Through our Lord Jesus Christ. Amen.

(*For a Saint's Day.*) Sanctify, O Lord, we beseech Thee, these gifts which we offer Thee in this solemnity of Thy holy servant N.; and so strengthen us by Thy grace, that both in prosperity and adversity our ways may be ever directed to Thy honour. Through our Lord Jesus Christ.

Which, being finished, he says in an audible voice:

℣. Per omnia sæcula sæculorum.
℟. Amen.
℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. World without end.
℟. Amen.
℣. The Lord be with you.
℟. And with thy spirit.

Here he lifts up his hands.

℣. Sursum corda.
℟. Habemus ad Dominum.

℣. Lift up your hearts.
℟. We have them lifted up unto the Lord.

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He joins his hands before his breast, and bows his head while he says:

℣. Gratias agamus Domino Deo nostro.
℟. Dignum et justum est.

℣. Let us give thanks to the Lord our God.
℟. It is meet and just.

He then disjoins his hands, and keeps them in this postnre until the end of the Preface, after which he again joins them, and, bowing, says, Sanctus, &c.* *When he says* Benedictus, &c., *he crosses himself.*

At the word *Sanctus, &c.*, the bell is rung three times by the Acolyte.

The following Preface is said [or at High Mass sung] on all Ferias, and on those Festivals which have none proper, and in all Masses for the Dead.

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine, sancte, Pater omnipotens, æterne Deus. Per Christum Dominum nostrum: per quem Majestatem tuam laudant angeli, adorant dominationes, tremunt potestates, cœli cœlorumque virtutes, ac beata seraphim, socia exultatione concelebrant. Cum quibus et nostras voces, ut admitti jubeas deprecamur, supplici confessione dicentes:

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O Holy Lord, Father Almighty, Eternal God. Through Christ our Lord: through Whom the angels praise Thy Majesty, the dominations adore, the powers do hold in awe, the heavens, and the virtues of the heavens, and the blessed seraphim, do celebrate with united joy. In union with whom, we beseech Thee that Thou wouldst command our

* At High Mass, the Choir sing the *Sanctus* (while the Priest is proceeding with the Canon, p. 257) as far as "Hosanna in excelsis," *before* the Elevation; and *after* the Elevation, "Benedictus qui venit," &c.

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Sanctus, sanctus, sanctus, Dominus Deus Sabaoth.

Pleni sunt cœli et terra gloria tua.

Hosanna in excelsis.

Benedictus qui venit in nomine Domini.

Hosanna in excelsis.

voices also to be admitted with suppliant confession, saying:

Holy, holy, holy, Lord God of Sabaoth.

Heaven and earth are full of Thy glory.

Hosanna in the highest.

Blessed is He that cometh in the name of the Lord.

Hosanna in the highest.

On Trinity Sunday, and on every other Sunday in the year that has no proper Preface:

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus. Qui cum unigenito Filio tuo et Spiritu Sancto unus es Deus, unus es Dominus: non in unius singularitate Personæ sed in unius Trinitate substantiæ. Quod enim de tua gloria, revelante te, credimus, hoc de Filio tuo, hoc de Spiritu Sancto, sine differentia discretionis sentimus. Ut in confessione veræ sempiternæque Deitatis, et in Personis proprietas, et in essentia unitas, et in Majestate adoretur æqualitas. Quam laudant angeli atque archangeli, cherubim quoque ac seraphim, qui non cessant

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O Holy Lord, Father Almighty, Eternal God. Who, together with Thy only-begotten Son, and the Holy Ghost, art one God, and one Lord: not in a singularity of one Person, but in a Trinity of one substance. For that which, by Thy revelation, we believe of Thy glory, the same we believe of Thy Son, and the same of the Holy Ghost, without any difference or distinction. That, in the confession of a true and eternal Deity, distinctness in the Persons, unity in the Essence, and equality in the Majesty may be adored. Whom the angels and archangels, the cherubim also

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clamare quotidie, una voce dicentes, Sanctus, &c.

and seraphim do praise, who cease not daily to cry out with one voice, saying, Holy, &c.*

Canon of the Mass.

Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus ac petimus uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata, in primis, quæ tibi offerimus pro Ecclesia tua sancta Catholica: quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum, una cum famulo tuo Papa nostro N., et Antistite nostro N., et omnibus orthodoxis, atque Catholicæ et Apostolicæ Fidei cultoribus.

We therefore humbly pray and beseech Thee, most merciful Father, through Jesus Christ Thy Son, our Lord [*he kisses the altar*], that Thou wouldst vouchsafe to accept and bless these ✠ gifts, these ✠ presents, these ✠ holy unspotted sacrifices, which, in the first place, we offer Thee for Thy holy Catholic Church, to which vouchsafe to grant peace; as also to protect, unite, and govern it throughout the world, together with Thy servant N. our Pope, N. our Bishop, as also all orthodox believers and professors of the Catholic and Apostolic Faith.

COMMEMORATION OF THE LIVING.

Memento, Domine, famulorum famularumque tuarum, N. et N.

Be mindful, O Lord, of Thy servants, men and women, N. and N.

* The Preface is varied at certain seasons and on certain festivals; for which variations see the Missal.

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He joins his hands, and prays silently for those he intends to pray for; then, extending his hands, he proceeds:

Et omnium circumstantium, quorum tibi fides cognita est, et nota devotio: pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ: tibique reddunt vota sua, æterno Deo, vivo et vero.

Communicantes, et memoriam venerantes, imprimis gloriosæ semper Virginis Mariæ, Genitricis Dei et Domini nostri Jesu Christi: sed et beatorum Apostolorum ac Martyrum tuorum, Petri et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis et Thaddæi, Lini, Cleti, Clementis, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Joannis et Pauli, Cosmæ et Damiani, et omnium Sanctorum tuorum: quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

And of all here present, whose faith and devotion are known unto Thee; for whom we offer, or who offer up to Thee this Sacrifice of praise for themselves, their families, and friends, for the redemption of their souls, for the hope of their safety and salvation, and who pay their vows to Thee, the eternal, living, and true God.

Communicating with, and honouring in the first place the memory of the glorious and ever Virgin Mary, Mother of our Lord and God Jesus Christ; as also of the blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints; by whose merits and prayers grant that we may be always defended by the help of Thy protection. Through the same Christ our Lord. Amen.

Spreading his hands over the oblation, he says the words of consecration secretly, distinctly, and attentively.

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(Here the bell is rung.)

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus, Domine, ut placatus accipias; diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

Quam oblationem, tu Deus in omnibus, quæsumus benedic✠tam, adscrip✠tam, ra✠tam, rationabilem, acceptabilemque facere digneris; ut nobis cor✠pus et san✠guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus suas, et elevatis oculis in cœlum, ad te Deum Patrem suum omnipotentem: tibi gratias agens, benedixit, fregit, deditque discipulis suis, dicens: Accipite, et manducate ex hoc omnes; HOC EST ENIM CORPUS MEUM.

We, therefore, beseech Thee, O Lord, graciously to accept this oblation of our service, as also of Thy whole family; dispose our days in Thy peace, command us to be delivered from eternal damnation, and to be numbered in the flock of Thy elect. Through Christ our Lord. Amen.

Which oblation do Thou, O God, vouchsafe in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become to us the Body ✠ and ✠ Blood of Thy most beloved Son Jesus Christ our Lord. Who the day before He suffered, took bread [*He takes the Host*] into His holy and venerable Hands [*he raises his eyes to Heaven*], and with His eyes lifted up towards Heaven, unto Thee, God, His Almighty Father, giving thanks to Thee, did bless, break, and give to His disciples, saying: "Take, and eat ye all of this; FOR THIS IS MY BODY."

After pronouncing the words of consecration, the Priest, kneeling, adores the Sacred Host; rising, he elevates It; and then placing It on the corporal, again adores It. After this he never disjoins his fingers and thumbs, except when he is to take the Host, until after the washing of his fingers.

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(At the Elevation the bell is rung thrice.)

Simili modo postquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, bene✠dixit, deditque discipulis suis, dicens: Accipite et bibite ex eo omnes; HIC EST ENIM CALIX SANGUINIS MEI NOVI ET ÆTERNI TESTAMENTI; MYSTERIUM FIDEI; QUI PRO VOBIS ET PRO MULTIS EFFUNDETUR IN REMISSIONEM PECCATORUM.

Hæc quotiescunque feceritis, in mei memoriam facietis.

In like manner, after He had supped [*he takes the chalice in both his hands*], taking also this excellent chalice into His holy and venerable hands, and giving Thee thanks, He bless✠ed, and gave to His disciples, saying: Take, and drink ye all of this; FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT; THE MYSTERY OF FAITH; WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

As often as ye do these things, ye shall do them in remembrance of Me.

Kneeling, he adores; rising, he elevates the chalice; then replacing it on the corporal, he covers it, and again adores.

(At the Elevation the bell is rung thrice.)

He then proceeds:

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis: offerimus præclaræ Majestati tuæ, de tuis donis ac datis, Hostiam✠puram, Hostiam✠sanctam, Hostiam ✠ immaculatam,

Wherefore, O Lord, we Thy servants, as also Thy holy people, calling to mind the blessed Passion of the same Christ Thy Son our Lord, His Resurrection from the Dead, and glorious Ascension into Heaven, offer unto Thy most excellent Majesty, of Thy gifts and grants, a pure✠Host, a holy✠Host, an immaculate ✠ Host, the

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panem ✠ sanctum vitæ æternæ, et calicem ✠ salutis perpetuæ.

holy ✠ Bread of eternal life, and the chalice ✠ of everlasting salvation.

Extending his hands, he proceeds:

Supra quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium Patriarchæ nostri Abrahæ; et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

Upon which vouchsafe to look, with a propitious and serene countenance, and to accept them, as Thou wert graciously pleased to accept the gifts of Thy just servant Abel, and the sacrifice of our Patriarch Abraham, and that which Thy High Priest Melchisedech offered to Thee, a holy Sacrifice, an immaculate Host.

Bowing down profoundly, with his hands joined and placed upon the Altar, he says:

Supplices te rogamus, omnipotens Deus, jube hæc perferri per manus sancti angeli tui in sublime altare tuum, in conspectu divinæ Majestatis tuæ, ut quotquot ex hac altaris participatione, sacrosanctum Filii tui corpus ✠ et ✠ sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per eundem Christum Dominum nostrum. Amen.

We most humbly beseech Thee, Almighty God, command these things to be carried by the hands of Thy holy Angel to Thy Altar on High, in the sight of Thy Divine Majesty, that as many of us [*he kisses the Altar*] as by participation at this Altar, shall receive the most sacred Body ✠ and ✠ Blood of Thy Son, may be filled with all heavenly benediction and grace. Through the same Christ our Lord. Amen.

Memento etiam, Domine, famulorum famularumque tuarum N. et N., qui nos

Be mindful, O Lord, of Thy servants and handmaids N. and N., who are gone

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præcesserunt cum signo fidei, et dormiunt in somno pacis.

before us, with the sign of Faith, and sleep in the sleep of peace.

He prays for such of the Dead as he intends to pray for.

Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum, &c. Amen.

To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light, and peace. Through the same Christ our Lord. Amen.

Here, striking his breast and slightly raising his voice, he says:

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et omnibus sanctis tuis: intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum.

And to us sinners, Thy servants, hoping in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy Saints: into whose company we beseech Thee to admit us, not considering our merit, but freely pardoning our offences. Through Christ our Lord.

Per quem hæc omnia, Domine, semper bona creas, sancti✠ficas, vivi✠ficas, bene✠dicis, et præstas nobis.

By whom, O Lord, Thou dost always create, sanctify, ✠ quicken, ✠ bless, ✠ and give us all these good things.

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He uncovers the chalice, and makes a genuflection; then taking the Host in his right hand, and holding the chalice in his left, he signs the sign of the Cross three times across the chalice, saying:

Per ✠ ipsum, et cum ip✠so, et in ip✠so, est tibi Deo Patri✠omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria.

Through Him, ✠ and with Him, ✠ and in Him, ✠ is to Thee, God the Father Almighty, in the unity of the Holy Ghost, all honour and glory.

Replacing the Host and covering the chalice, he kneels down; and rising again, he says [at High Mass sings]:

℣. Per omnia sæcula sæculorum.

℟. Amen.

℣. For ever and ever.

℟. Amen.

Oremus.

Let us pray.

Præceptis salutaribus moniti, et divina institutione formati, audemus dicere:

Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum; fiat voluntas tua sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Instructed by Thy saving precepts, and following Thy Divine institution, we presume to say:

Our Father, Who art in Heaven, hallowed be Thy Name: Thy Kingdom come; Thy will be done on earth as it is in Heaven. Give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

M. Sed libera nos a malo.

S. Amen.

R. But deliver us from evil.

P. Amen.

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[*At High Mass, the Deacon, towards the conclusion of the* Pater noster, *goes to the right hand of the Priest, where he awaits the approach of the Subdeacon, from whom he receives the paten, which he puts into the hands of the Priest.*]

The Priest takes the paten between his first and second finger, and says:

Libera nos, quæsumus, Domine, ab omnibus malis, præteritis, præsentibus, et futuris; et intercedente beata et gloriosa semper Virgine Dei Genitrice Maria, cum beatis Apostolis tuis Petro et Paulo, atque Andrea, et omnibus Sanctis, da propitius pacem in diebus nostris: ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and to come: and by the intercession of the blessed and glorious Mary ever Virgin, Mother of God, together with Thy blessed Apostles Peter and Paul, and Andrew, and all the Saints [*making the sign of the Cross on himself with the paten, he kisses it and says*], mercifully grant peace in our days: that by the assistance of Thy mercy we may be always free from sin, and secure from all disturbance.

He slides the paten under the Host, uncovers the chalice, and makes a genuflection; then, rising, he takes the Host, breaks It in the middle over the chalice, saying:

Per eundem Dominum nostrum Jesum Christum Filium tuum.

Through the same Jesus Christ Thy Son our Lord.

He puts the part which is in his right hand upon the paten, breaks a particle from the other part in his left hand, saying:

Qui tecum vivit et regnat in unitate Spiritus Sancti Deus.

Who with Thee in the unity of the Holy Ghost liveth and reigneth God.

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He places the half which is in his left hand on the paten, and holding the particle which he broke off in his right hand, and the chalice in his left, he says:

℣. Per omnia sæcula sæculorum.
℟. Amen.

℣. World without end.
℟. Amen.

He makes the sign of the Cross with the particle over the chalice, saying:

℣. Pax ✠ Domini sit ✠ semper vobis ✠ cum.
℟. Et cum spiritu tuo.

℣. May the peace ✠ of the Lord be ✠ always with ✠ you.
℟. And with thy spirit.

He puts the particle into the chalice, saying:

Hæc commixtio et consecratio corporis et sanguinis Domini nostri Jesu Christi fiat accipientibus nobis in vitam æternam. Amen.

May this mixture and consecration of the Body and Blood of our Lord Jesus Christ be to us that receive It effectual to eternal life. Amen.

He covers the chalice, makes a genuflection, and rises; then bowing down and striking his breast three times, he says: *

Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, miserere nobis.
Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Lamb of God, Who takest away the sins of the world, have mercy upon us.
Lamb of God, Who takest away the sins of the world, have mercy upon us.
Lamb of God, Who takest away the sins of the world, grant us Thy peace.

In Masses for the Dead, he says twice, Give them rest; *and lastly,* Give them eternal rest. *Standing in an inclined position, with his hands joined and resting on the Altar, and his eyes reverently fixed upon the Sacred Host, he says:*

* The Choir sing the *Agnus Dei.*

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Domine Jesu Christe, qui dixisti Apostolis tuis, Pacem relinquo vobis, pacem meam do vobis; ne respicias peccata mea, sed fidem Ecclesiæ tuæ; eamque secundum voluntatem tuam pacificare et coadunare digneris: qui vivis et regnas Deus, per omnia sæcula sæculorum. Amen.

Lord Jesus Christ, Who saidst to Thy Apostles, Peace I leave with you, My peace I give unto you; regard not my sins, but the faith of Thy Church; and vouchsafe to it that peace and unity which is agreeable to Thy will: Who livest and reignest God for ever and ever. Amen.

The preceding prayer is omitted in Masses for the Dead.

[*At High Mass, the Deacon kisses the Altar at the same time with the celebrating Priest, by whom he is saluted with the kiss of peace with these words:*

℣. Pax tecum. ℣. Peace be with thee.

To which the Deacon answers:

℟. Et cum spiritu tuo. ℟. And with thy spirit.

And then salutes in like manner the Subdeacon, who conveys the kiss of peace to those of the clergy who may be assisting at Mass.]

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti; libera me per hoc sacrosanctum corpus et sanguinem tuum ab omnibus iniquitatibus meis, et universis malis, et fac me tuis semper inhærere mandatis, et a te nunquam separari permittas: qui cum eodem

Lord Jesus Christ, Son of the living God, Who, according to the will of the Father, through the co-operation of the Holy Ghost, hast by Thy death given life to the world; deliver me by this Thy most sacred Body and Blood from all my iniquities and from all evils, and make me always adhere to Thy commandments, and never suffer me to be separated from Thee;

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Deo Patre et Spiritu Sancto vivis et regnas Deus in sæcula sæculorum. Amen.

Who with the same God the Father and Holy Ghost livest and reignest, &c.

Perceptio corporis tui, Domine Jesu Christe, quod ego indignus sumere præsumo, non mihi proveniat in judicium et condemnationem; sed pro tua pietate prosit mihi ad tutamentum mentis et corporis, et ad medelam percipiendam. Qui vivis et regnas cum Deo Patre, in unitate Spiritus Sancti, Deus per omnia sæcula sæculorum. Amen.

Let not the participation of Thy Body, O Lord Jesus Christ, which I, unworthy, presume to receive, turn to my judgment and condemnation; but through Thy goodness, may It be to me a safeguard and remedy, both of soul and body. Who with God the Father, in the unity of the Holy Ghost, livest and reignest God for ever and ever. Amen.

Making a genuflection, the Priest rises, and says:

Panem cœlestem accipiam, et nomen Domini invocabo.

I will take the Bread of Heaven, and call upon the name of the Lord.

Then, slightly inclining, he takes both halves of the Host between the thumb and forefinger of his left hand, and the paten between the same forefinger and the middle one; then striking his breast with his right hand, and raising his voice a little, he says three times devoutly and humbly, the Acolyte ringing the bell each time:

Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur anima mea.

Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Then with his right hand crossing himself, with the Host over the paten, he says:

Corpus Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

May the Body of our Lord Jesus Christ preserve my soul to life everlasting. Amen.

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He then reverently receives both halves of the Host, joins his hands, and remains a short time in meditation on the most holy Sacrament. Then he uncovers the chalice, genuflects, collects whatever fragments may remain on the corporal, and wipes the paten over the chalice, saying while so doing:

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam, et nomen Domini invocabo. Laudans invocabo Dominum, et ab inimicis meis salvus ero.

What shall I render to the Lord for all He hath rendered unto me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and I shall be saved from my enemies.

He takes the chalice in his right hand, and making the sign of the Cross with it on himself, he says:

Sanguis Domini nostri Jesu Christi custodiat animam meam in vitam æternam. Amen.

The Blood of our Lord Jesus Christ preserve my soul to everlasting life. Amen.

Then he receives all the Blood, together with the particle.

After which he communicates all who are to communicate (if there be any).

Those who are to communicate go up to the Sanctuary at the Domine, non sum dignus, *when the bell rings; the Acolyte spreads a cloth before them, and says the* Confiteor.

Then the Priest turns to the communicants, and pronounces a general absolution in these words:

Misereatur vestri omnipotens Deus et dimissis peccatis vestris, perducat vos ad vitam æternam.

M. Amen.

S. Indulgentiam, absolutionem, et remissionem

May Almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

R. Amen.

P. May the Almighty and Merciful Lord give you par-

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peccatorum vestrorum tribuat vobis omnipotens et misericors Dominus.

M. Amen.

don, absolution, and remission of your sins.

R Amen.

Elevating a particle of the Blessed Sacrament, and turning towards the people, he says :

Ecce Agnus Dei, ecce qui tollit peccata mundi.

Behold the Lamb of God, behold Him Who taketh away the sins of the world.

And then repeats three times, Domine, non sum dignus.

Descending the steps of the Altar to the communicants, he administers the Holy Communion, saying to each :

Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen.

May the Body of our Lord Jesus Christ preserve thy soul to life everlasting. Amen.

Then the priest holds the chalice for the Acolyte to pour into it a little wine for the first ablution, and while so doing, says :

Quod ore sumpsimus, Domine, pura mente capiamus, et de munere temporali fiat nobis remedium sempiternum.

Grant, Lord, that what we have taken with our mouth, we may receive with a pure mind ; and of a temporal gift may It become to us an eternal remedy.

Then, having taken the first ablution, he says :

Corpus tuum, Domine, quod sumpsi, et sanguis quem potavi, adhæreat visceribus meis : et præsta, ut in me non remaneat scelerum macula, quem pura et sancta refecerunt

May Thy Body, O Lord, which I have received, and Thy Blood which I have drunk, cleave to my bowels; and grant that no stain of sin may remain in me, who have been refreshed with

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sacramenta. Qui vivis et regnas in sæcula sæculorum. Amen.

pure and holy sacraments. Who livest, &c. Amen.

Then, the Acolyte pouring wine and water over his fingers, he washes them, wipes them, and takes the second ablution; he then wipes his mouth and the chalice, which he covers; and having folded the corporal, places it on the Altar, as at first; then goes to the book, and reads the Communion.

For the Communion.

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

Oh, taste and see that the Lord is sweet: blessed is the man that hopeth in Him.

(*For a Saint's Day*). Blessed is that servant whom his Lord when He cometh shall find watching.

If any man will come after Me, let him deny himself, and take up his cross, and follow Me.

Then he turns to the people, and says:

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

Then he reads the Post Communions; *at the end of the first and last of which the Acolyte answers,* Amen.

For Post Communion.

Pour forth upon us, O Lord, the Spirit of Thy love, that, by Thy mercy, Thou mayest make those of one mind whom Thou hast fed with one celestial food. Through our Lord Jesus Christ, Who liveth and reigneth with Thee, in the unity of the same Holy Spirit, &c.

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(*For a Saint's Day*). Having received the heavenly mysteries, O Lord, in the commemoration of the blessed Mary ever Virgin, N., and all Thy Saints; grant, we beseech Thee, that what we celebrate in time, we may obtain in the joys of eternity. Through our Lord, &c.

Afterwards he turns again towards the people, and says:

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.
Ite missa est; *vel* Benedicamus Domino.
[*At High Mass*, Ite missa est *is chanted by the Deacon.*]
℟. Deo gratias.

℣. The Lord be with you.
℟. And with thy spirit.
Go, the Mass is ended; [*or when the* Gloria in excelsis *has been omitted*], Let us bless the Lord.
℟. Thanks be to God.

In Masses for the Dead.

℣. Requiescant in pace.
℟. Amen.

℣. May they rest in peace.
℟. Amen.

Bowing down before the Altar, and resting on it with his hands joined, the Priest says:

Placeat tibi, sancta Trinitas, obsequium servitutis meæ; et præsta, ut sacrificium quod oculis tuæ Majestatis indignus obtuli, tibi sit acceptabile, mihique, et omnibus pro quibus illud obtuli, sit, te miserante, propitiabile. Per Christum Dominum nostrum. Amen.

O holy Trinity, let the performance of my homage be pleasing to Thee; and grant that the Sacrifice which I, unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy be a propitiation for me, and all those for whom I have offered it. Through Christ our Lord. Amen.

Then he kisses the Altar, and raising his eyes, extending, raising, and joining his hands, he bows his head to the Crucifix, and says:

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Benedicat vos omnipotens Deus, Pater, et Filius, ✠ et Spiritus Sanctus. Amen.

May Almighty God, the Father, Son, ✠ and Holy Ghost, bless you. Amen.

At the word Deus, *he turns towards the people, and makes the sign of the Cross over them. Then turning to the Gospel side of the Alar, he says :*

℣. Dominus vobiscum.
℟. Et cum spiritu tuo.

℣. The Lord be with you.
℟. And with thy spirit.

(The Benediction *is omitted in Masses for the Dead).*

He then traces the sign of the Cross, first upon the Altar, and then upon his forehead, lips, and heart, and begins the Gospel according to St. John, saying :

S. Initium sancti Evangelii secundum Joannem.

P. The beginning of the holy Gospel according to St. John.

M. Gloria tibi, Domine.

R. Glory be to Thee, O Lord.

In principio erat Verbum, et Verbum erat apud Deum; et Deus erat Verbum; hoc erat in principio apud Deum. Omnia per ipsum facta sunt, et sine ipso factum est nihil quod factum est : in ipso vita erat, et vita erat lux hominum ; et lux in tenebris lucet, et tenebræ eam non comprehenderunt.

In the beginning was the Word, and the Word was with God, and the Word was God : the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made : in Him was life, and the life was the light of men : and the light shineth in darkness, and the darkness did not comprehend it.

Fuit homo missus a Deo, cui nomen erat Joannes. Hic venit in testimonium, ut testimonium perhiberet

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light,

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de lumine, ut omnes crederent per illum. Non erat ille lux: sed ut testimonium perhiberet de lumine. Erat lux vera quæ illuminat omnem hominem venientem in hunc mundum.

In mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In propria venit, et sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri: his qui credunt in nomine ejus, qui non ex sanguinibus, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt. ET VERBUM CARO FACTUM EST [*Hic genuflectitur*], et habitavit in nobis; et vidimus gloriam ejus, gloriam quasi Unigeniti a Patre, plenum gratiæ et veritatis.

that all men might believe through him. He was not the light, but came to give testimony of the light. He was the true light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God: to those that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH [*Here the people kneel down*], and dwelt among us; and we saw His glory, as it were the glory of the Only-begotten of the Father, full of grace and truth.

M. Deo gratias.

R. Thanks be to God.

When a feast falls on a Sunday, or other day which has a proper Gospel of its own, the Gospel of the day is read instead of the Gospel of St. John.

After High Mass.

℣. Domine, salvam fac Reginam nostram Victoriam.

℣. O Lord, save Victoria our Queen.

℟. Et exaudi nos in die qua invocaverimus te.

℟. And hear us in the day when we call upon Thee.

Gloria Patri, &c.

Glory be to the Father, &c.

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Oremus.

Quæsumus, omnipotens Deus, ut famula tua N. regina nostra, quæ tua miseratione suscepit regni gubernacula virtutum etiam omnium percipiat incrementa, quibus decenter ornata, et vitiorum monstra devitare, et ad te, qui via, veritas, et vita es, gratiosa valeat pervenire. Per Christum Dominum, &c.

Let us pray.

We beseech Thee, Almighty God, that Thy servant, our Queen, who, through Thy mercy, hath undertaken the government of these realms, may receive an increase of all virtues, wherewith becomingly adorned, she may avoid every enormity of sin, and being made acceptable in Thy sight, may come at length to Thee, Who art the way, the truth, and the life. Through, &c.

MASS FOR THE DEAD.

Introit.

Requiem æternam dona eis, Domine; et lux perpetua luceat eis. *Ps.* 64. Te decet hymnus, Deus, in Sion; et tibi reddetur votum in Jerusalem. Exaudi orationem meam: ad te omnis caro veniet. Requiem.

Eternal rest give unto them, O Lord; and let perpetual light shine upon them. *Ps.* To Thee is due the hymn, O God, in Sion; and to Thee shall the vow be paid in Jerusalem. O hear my prayer: to Thee shall all flesh come. Eternal, &c.

Collect.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissio-

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission

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nem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas, &c.

of all their sins; that, through pious supplications they may obtain the pardon which they have always desired. Who livest and reignest, &c.

Gradual.

Requiem æternam dona eis, Domine; et lux perpetua luceat eis. ℣. *Ps.* 111. In memoria æterna erit justus; ab auditione mala non timebit.

Eternal rest give unto them, O Lord; and let perpetual light shine upon them. ℣. The just shall be in everlasting remembrance: he shall not be afraid for evil report.

Tract.

Absolve, Domine, animas omnium fidelium defunctorum ab omni vinculo delictorum. ℣. Et gratia tua illis succurrente, mereantur evadere judicium ultionis. ℣. Et lucis æternæ beatitudine perfrui.

Release, O Lord, the souls of all the faithful departed from the bonds of their sins. ℣. And, by the assistance of Thy grace, may they merit to escape the sentence of condemnation. ℣. And enjoy the bliss of eternal light.

Sequence or *Prose.*

Dies iræ, dies illa,
Solvet sæclum in favilla,
Teste David cum Sibylla.

Nigher still, and still more nigh
Draws the day of prophecy,
Doom'd to melt the earth and sky.

Quantus tremor est futurus,
Quando Judex est venturus,
Cuncta stricte discussurus!

Oh, what trembling there shall be,
When the world its Judge shall see,
Coming in dread majesty!

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Tuba mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.

Hark! the trump, with thrilling tone,
From sepulchral legions lone,
Summons all before the throne:

Mors stupebit, et natura,
Cum resurget creatura,
Judicanti responsura.

Time and death it doth appal,
To see the buried ages all
Rise to answer at the call.

Liber scriptus proferetur,
In quo totum continetur,
Unde mundus judicetur.

Now the books are open spread;
Now the writing must be read,
Which condemns the quick and dead:

Judex ergo cum sedebit,
Quidquid latet, apparebit:
Nil inultum remanebit.

Now, before the Judge severe
Hidden things must all appear;
Nought can pass unpunish'd here.

Quid sum miser tunc dicturus?
Quem patronum rogaturus,
Cum vix justus sit securus?

What shall guilty I then plead?
Who for me will intercede?
When the saints shall comfort need?

Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salva me, fons pietatis.

King of dreadful majesty!
Who dost freely justify!
Fount of pity, save Thou me!

Recordare, Jesu pie,
Quod sum causa tuæ viæ:
Ne me perdas illa die.

Recollect, O love Divine!
'Twas for this lost sheep of Thine
Thou Thy glory didst resign:

Quærens me, sedisti lassus;
Redemisti, crucem passus:
Tantus labor non sit cassus.

Satest wearied seeking me;
Sufferedst upon the tree:
Let not vain Thy labour be.

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Juste Judex ultionis,
Donum fac remissionis
Ante diem rationis.

Judge of Justice, hear my prayer!
Spare me, Lord, in mercy spare!
Ere the reckoning day appear.

Ingemisco tamquam reus:
Culpa rubet vultus meus:
Supplicanti parce, Deus.

Lo! Thy gracious face I seek;
Shame and grief are on my cheek;
Sighs and tears my sorrow speak.

Qui Mariam absolvisti,
Et latronem exaudisti,
Mihi quoque spem dedisti.

Thou didst Mary's guilt forgive;
Didst the dying thief receive;
Hence doth hope within me live.

Preces meæ non sunt dignæ:
Sed tu bonus fac benigne,
Ne perenni cremer igne.

Worthless are my prayers, I know;
Yet, oh, cause me not to go
Into everlasting woe.

Inter oves locum præsta,
Et ab hœdis me sequestra,
Statuens in parte dextra.

Sever'd from the guilty band,
Make me with Thy sheep to stand,
Placing me on Thy right hand.

Confutatis maledictis,
Flammis acribus addictis,
Voca me cum benedictis.

When the curs'd in anguish flee
Into flames of misery;
With the blest then call Thou me.

Oro supplex et acclinis,
Cor contritum quasi cinis:
Gere curam mei finis.

Suppliant in the dust I lie;
My heart a cinder, crush'd and dry;
Help me, Lord, when death is nigh.

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Lacrymosa dies illa,
Qua resurget ex favilla
Judicandus homo reus.
Huic ergo parce, Deus:

Full of tears, and full of dread,
Is the day that wakes the dead,
Calling all, with solemn blast,
From the ashes of the past.

Pie Jesu Domine,
Dona eis requiem.
Amen.

Lord of mercy! Jesu blest!
Grant the faithful light and rest. Amen.

Offertory.

Domine Jesu Christe, Rex gloriæ, libera animas omnium fidelium defunctorum de pœnis inferni, et de profundo lacu: libera eas de ore leonis, ne absorbeat eas tartarus, ne cadant in obscurum: sed signifer sanctus Michaël repræsentet eas in lucem sanctam: * quam olim Abrahæ promisisti, et semini ejus. ℣. Hostias et preces tibi, Domine, laudis offerimus: tu suscipe pro animabus illis, quarum hodie memoriam facimus: fac eas, Domine, de morte transire ad vitam. * Quam, &c.

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of Hell, and from the deep pit: deliver them from the lion's mouth, lest Hell swallow them up, lest they fall into darkness: and let the standard-bearer, St. Michael, bring them into the holy light: * which Thou promisedst of old to Abraham and to his seed. ℣. We offer thee, O Lord, a Sacrifice of praise and prayers: accept them in behalf of the souls we commemorate this day; and make them pass, O Lord, from death to life. * Which, &c.

Communion.

Lux æterna luceat eis, Domine, cum sanctis tuis in æternum, quia pius es. Requiem æternam dona

Let eternal light shine on them, O Lord, * with Thy saints for ever: for Thou art merciful. ℣. Grant them,

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eis, Domine: et lux perpetua luceat eis. Cum sanctis tuis in æternum, quia pius es.

O Lord, eternal rest: and let perpetual light shine on them. * With Thy saints, &c.

Post Communion.

FOR BISHOPS OR PRIESTS.

Prosit, quæsumus Domine, animabus famulorum tuorum pontificum, (*seu* sacerdotum) misericordiæ tuæ implorata clementia: ut ejus, in quo speraverunt et crediderunt, æternum capiant, te miserante, consortium. Per Dominum.

Grant, we beseech Thee, O Lord, by Thy merciful clemency, which we have implored on behalf of the souls of Thy servants, bishops (or priests), that by Thy mercy they may eternally enjoy Thy presence, in Whom they have hoped and believed. Through, &c.

FOR BRETHREN, RELATIONS, AND BENEFACTORS.

Præsta, quæsumus, omnipotens et misericors Deus: ut animæ fratrum, propinquorum, et benefactorum nostrorum, pro quibus hoc sacrificium laudis tuæ obtulimus majestati: per hujus virtutem sacramenti a peccatis omnibus expiatæ, lucis perpetuæ, te miserante, recipiant beatitudinem.

Grant, we beseech Thee, O almighty and merciful God, that the souls of our brethren, relations, and benefactors, for whom we have offered this sacrifice to Thy Majesty, being, by virtue of these Mysteries, purified from all sin, may, through Thy mercy, receive the blessing of perpetual light. Through, &c.

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HYMNS, &c.

TE DEUM.

Te Deum laudámus: * te Dóminum confitémur.

Te ætérnum Patrem * omnis terra venerátur.

Tibi omnes Angeli, * tibi Cœli, et univérsæ Potestátes,

Tibi Chérubim et Séraphim, * incessábili voce proclámant:

Sanctus, sanctus, sanctus * Dóminus Deus Sábaoth;

Pleni sunt cœli et terra, * majestátis glóriæ tuæ.

Te gloriósus * Apostolórum chorus.

Te Prophetárum * laudábilis número.

Te Mártyrum candidátus * laudat exércitus.

Te per orbem terrárum * sancta confitétur Ecclésia.

Patrem * imménsæ majestátis.

Venerándum tuum verum * et únicum Fílium.

Sanctum quoque * Paráclitum Spíritum.

Tu Rex glóriæ,* Christe.

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Tu Patris * sempitérnus es Fílius.

Tu ad liberándum susceptúrus hóminem, * non horrúisti Vírginis úterum.

Tu devícto mortis acúleo, * aperuísti credéntibus regna cœlórum.

Tu ad déxteram Dei sedes, * in glória Patris.

Judex créderis * esse ventúrus.

Te ergo quæsumus, tuis fámulis súbveni, * quos pretióso Sánguine redemísti.

Ætérna fac cum Sanctis tuis * in glória numerári.

Salvum fac pópulum tuum, Domine, * et bénedic hæreditáti tuæ.

Et rege eos, * et extólle illos usque in ætérnum.

Per síngulos dies * benedícimus te.

Et laudámus nomen tuum in sæculum, * et in sæculum sæculi.

Dignáre, Dómine, die isto, * sine peccáto nos custodíre.

Miserére nostri, Dómine, * miserére nostri.

Fiat misericórdia, Dómine, super nos: * quemádmodum sperávimus in te.

In te, Dómine, sperávi; * non confúndar in ætérnum.

℣. Benedíctus es, Dómine Deus, Patrum nostrórum.

℟. Et laudábilis, et gloriósus in sæcula.

℣. Benedicámus Patrem, et Fílium, cum Sancto Spíritu.

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℟. Laudémus et superexaltémus eum in sæcula.

℣. Benedíctus es, Dómine Deus, in firmaménto cœli.

℟. Et laudábilis, et gloriósus, et superexaltátus in sæcula.

℣. Bénedic, ánima mea, Dómino.

℟. Et noli oblivísci omnes retributiónes ejus.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

Deus, cujus misericórdiæ non est númerus, et bonitátis infínitus est thesaurus: piíssimæ Majestáti tuæ pro collátis donis grátias ágimus, tuam semper cleméntiam exoránte; ut qui peténtibus postuláta concédis, eósdem non déserens, ad præmia futúra dispónas.

Deus, qui corda fidélium Sancti Spíritus illustratióne docuísti: da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére.

Deus, qui néminem in te speránte nímium afflígi permíttis, sed pium précibus præstas audítum: pro postulatiónibus nostris votísque suscéptis grátias ágimus, te piíssime deprecántes, ut a cunctis semper muniámur advérsis. Per Christum Dóminum nostrum.

℟. Amen.

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VENI, CREATOR.

Veni, Creátor Spíritus,
Mentes tuórum vísita,
Imple supérna grátia,
Quæ tu creásti, péctora.

Qui díceris Paráclitus,
Altíssimi donum Dei,
Fons vivus, ignis, cháritas,
Et spiritális únctio.

Tu septifórmis múnere,
Dígitus patérnæ déxteræ,
Tu rite promíssum Patris,
Sermóne ditans gúttura.

Accénde lumen sénsibus,
Infúnde amórem córdibus,
Infírma nostri córporis
Virtúte firmans pérpeti.

Hostem repéllas lóngius,
Pacémque dones prótinus,
Ductóre sic te prævio,
Vitémus omne nóxium.

Per te sciámus da Patrem,
Noscámus atque Fílium,
Teque utriúsque Spíritum
Credámus omni témpore.

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Deo Patri sit glória,
Ejusque soli Fílio
Cum Spiritu Paráclito,
Nunc, et per omne sæculum.

In Paschal time is said:

Deo Patri sit glória,
Et Fílio, qui a mórtuis
Surréxit, ac Paráclito,
In sæculórum sæcula. Amen.

VENI SANCTE SPIRITUS.

Veni Sáncte Spíritus,
Et emítte cœlitús
Lucis tuæ rádium.
Veni, pater páuperum,
Veni, dator múnerum,
Veni, lumen córdium.

Consolátor óptime,
Dulcis hospes ánimæ,
Dulce refrigérium.
In labóre réquies,
In æstu tempéries,
In fletu solátium.

O Lux beatíssima!
Reple cordis intima
Tuórum fidélium.
Sine tuo númine,
Nihil est in hómine,
Nihil est innóxium.

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Lava quod est sórdidum,
Riga quod est áridum,
Sana quod est sáucium.
Flecte quod est rígidum,
Fove quod est frígidum,
Rege quod est dévium.

Da tuis fidélibus,
In te confidéntibus,
Sacrum septenárium.
Da virtútis méritum,
Da salútis éxitum,
Da perénne gáudium. Amen.

℣. Emítte Spíritum tuum, et creabúntur.
℟. Et renovábis fáciem terræ.

Orémus.

Deus, qui corda fidélium sancti Spíritus illustratióne docuísti; da nobis in eódem Spíritu recta sápere, et de ejus semper consolatióne gaudére. Per Christum Dóminum nostrum.
R. Amen.

STABAT MATER.

Stabat Mater dolorósa
Juxta crucem lacrymósa,
Dum pendébat Fílius.
Cujus ánimam geméntem,
Contristátam, et doléntem,
Pertransívit gládius.

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O quam tristis, et afflícta
Fuit illa benedícta
Mater Unigéniti!
Quæ mœrébat, et dolébat,
Pia Mater dum vidébat
Nati pœnas ínclyti.

Quis est homo, qui non fleret,
Matrem Christi si vidéret
In tanto supplício?
Quis non posset contristári,
Christi Matrem contemplári
Doléntem cum Fílio?

Pro peccátis suæ gentis,
Vidit Jesum in torméntis,
Et flagéllis súbditum.
Vidit suum dulcem Natum
Moriéndo desolátum,
Dum emísit spíritum.

Eja, Mater, fons amóris,
Me sentíre vim dolóris
Fac, ut tecum lúgeam.
Fac, ut árdeat cor meum
In amándo Christum Deum,
Ut sibi compláceam.

Sancta Mater, istud agas,
Crucifíxi fige plagas
Cordi meo válide.
Tui Nati vulneráti,
Tam digináti pro me pati,
Pœnas mecum dívide.

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Fac me tecum pie flere,
Crucifixo condolére,
Donec ego víxero.
Juxta crucem tecum stare,
Et me tibi sociáre,
In planctu desídero.

Virgo vírginum præclára,
Mihi jam non sis amára,
Fac me tecum plángere.
Fac ut portem Christi mortem,
Passiónis fac consórtem,
Et plagas recólere.

Fac me plagis vulnerári,
Fac me cruce inebriári,
Et cruóre Filii.
Flammis ne urar succénsus
Per te, Virgo, sim defénsus
In die judícii.

Christe, cum sit hinc exíre,
Da per Matrem me veníre
Ad palmam victóriæ.
Quando corpus moriétur,
Fac ut ánimæ donétur
Paradísi glória. Amen.

℣. Ora pro nobis, Virgo dolorosíssima.
℟. Ut digni efficiámur promissiónibus Christi.

Orémus.

Deus, in cujus passióne, secúndum Simeónis prophetíam, dulcíssimam ánimam gloriósæ Vír-

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ginis et Matris Maríæ dolóris gládius pertransívit: concéde propítius; ut qui Transfixiónem ejus et passiónem venerándo recólimus, gloriósis méritis et précibus ómnium Sanctórum cruci fidéliter astántium intercedéntibus, passiónis tuæ efféctum felícem consequámur. Qui vivis. Amen.

PANGE LINGUA.

Pange lingua, gloriósi
Córporis mystérium,
Sanguinísque pretiósi,
Quem in mundi prétium,
Fructus ventris generósi,
Rex effúdit Géntium.

Nobis datus, nobis natus
Ex intácta vírgine,
Et in mundo conversátus,
Sparso verbi sémine,
Sui moras incolátus
Miro clausit órdine.

In suprémæ nocte cœnæ.
Recúmbens cum frátribus,
Observáta lege pléne,
Cibis in legálibus,
Cibum turbæ duodénæ
Se dat suis mánibus.

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Verbum caro panem verum
Verbo carnem éfficit:
Fitque sanguis Christi merum,
Et si sensus déficit:
Ad firmándum cor sincérum
Sola fides súfficit.

Tantum ergo Sacraméntum
Venerémur cérnui:
Et antíquum documéntum
Novo cedat rítui:
Præstet fides suppleméntum
Sénsuum defectui.

Genitóri, Genitóque,
Laus et jubilátio,
Salus, honor, virtus quoque
Sit et benedíctio:
Procedénti ab utróque,
Compar sit laudátio. **Amen.**

O SALUTARIS.

O Salutáris Hóstia,
Quæ cœli pandis óstium:
Bella premunt hostília,
Da robur, fer auxílium.

Uni trinóque Dómino
Sit sempitérna glória,
Qui vitam sine término
Nobis donet in pátria. **Amen.**

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THE LITANY OF THE BLESSED VIRGIN MARY.

Kyrie, eléison.
Christe, eléison.
Kyrie, eléison.
Christe, audi nos.
Christe, exáudi nos.
Pater de cœlis Deus, miserére nobis.
Fili Redémptor mundi Deus, miserére nobis.
Spíritus sancte Deus, miserére nobis.
Sancta Trínitas, unus Deus, miserére nobis.
Sancta María, ora pro nobis.
Sancta Dei Génitrix,
Sancta Virgo Vírginum,
Mater Christi,
Mater divínæ grátiæ,
Mater puríssima,
Mater castíssima,
Mater invioláta,
Mater intemeráta,
Mater amábilis,
Mater admirábilis,
Mater Creatóris,
Mater Salvatóris,
Virgo prudentíssima,
Virgo veneránda,
Virgo prædicánda,
Virgo potens,

Ora pro nobis.

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Virgo clemens,
Virgo fidélis,
Spéculum justítiæ,
Sedes sapiéntiæ,
Causa nostræ lætítiæ,
Vas spirituále,
Vas honorábile,
Vas insígne devotiónis,
Rosa mystica,
Turris Davídica,
Turris ebúrnea,
Domus áurea,
Fœderis arca,
Jánua cœli,
Stella matutína,
Salus infirmórum,
Refúgium peccatórum,
Consolátrix afflictórum,
Auxílium christianórum,
Regína Angelórum,
Regína Patriarchárum,
Regína Prophetárum,
Regína Apostolórum,
Regína Mártyrum,
Regína Confessórum,
Regína Vírginum,
Regína Sanctórum ómnium,
Regína sine labe originàli concépta,
Regína Sacratíssimi Rosárii,

Ora pro nobis.

Agnus Dei, qui tollis peccáta mundi, parce nobis, Dómine.

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Agnus Dei, qui tollis peccáta mundi, exáudi nos, Dómine.
Agnus Dei, qui tollis peccáta mundi, miserére nobis.

Christe, audi nos.
Christe, exâudi nos.

Ant. Sub tuum præsídium confúgimus, sancta Dei Génitrix: nostras deprecatiónes ne despícias in necessitátibus nostris: sed a perículis cunctis líbera nos semper, Virgo gloriósa et benedícta.

℣. Ora pro nobis, sancta Dei Génitrix.
℟. Ut digni efficiámur promissiónibus Christi.

Orémus.

Defénde, quæsumus, Dómine, beáta María semper vírgine intercedénte, istam ab omni adversitáte famílíam: et toto corde tibi prostrátam, ab hostium propítius tuére clementer insídiis. Per Christum Dóminum nostrum. Amen.

TANTUM ERGO.

Tantum ergo Sacraméntum
Venerémur cérnui:
Et antíquum documéntum
Novo cedat rítui;
Præstet fides suppleméntum
Sénsuum defféctui.

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Genitóri, Genitóque
Laus et jubilátio,
Salus, honor, virtus quoque
Sit et benedíctio:
Procedénti ab utróque
Compar sit laudátio. Amen.

℣. Panem de cœlo præstitísti eis.
℟. Omne delectaméntum in se habéntem.

During Paschal time, and the octave of Corpus Christi, add Alleluia.

Orémus.

Deus, qui nobis sub Sacraménto mirábili, passiónis tuæ memóriam reliquísti: tríbue, quæsumus; ita nos Córporis et Sánguinis tui sacra mystéria venerári, ut redemptiónis tuæ fructum in nobis júgiter sentiámus. Qui vivis et regnas in sæcula sæculorum.
℟. Amen.

ADOREMUS IN ÆTERNUM.

Adorémus in ætérnum Sanctíssimum Sacraméntum.

Psalm cxvi.

Laudáte Dóminum, omnes gentes: * laudáte eum, omnes pópuli.

Quóniam confirmáta est super nos, misericórdia ejus: * et véritas Dómini manet in ætérnum.

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Glória Patri, et Fílio, * et Spirítui Sancto.
Sicut erat in princípio, et nunc, et semper,* et in sæcula sæculórum. Amen.

Adorémus in ætérnum Sanctíssimum Sacraméntum.

DIVINE PRAISES.

Blessed be God.
Blessed be His holy Name.
Blessed be Jesus Christ, true God and true Man.
Blessed be the Name of Jesus.
Blessed be Jesus in the most holy Sacrament of the Altar.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and Immaculate Conception.
Blessed be the name of Mary, Virgin and Mother.
Blessed be God in His Angels and in His Saints.

ANIMA CHRISTI.

Anima Christi, sanctífica me.
Corpus Christi, salva me.
Sanguis Christi, inébria me.
Aqua láteris Christi, lava me.
Pássio Christi, confórta me.
O Bone Jesu, exáudi me.
Intra vulnerá tua abscónde me.

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Ne permíttas me separári à te.
Ab hoste malígno defénde me.
In hora mortis meæ voca me.
Et jube me veníre ad te.
Ut cum Sanctis tuis laudem te.
In sæcula sæculórum. Amen.

(*Cardinal Newman's translation.*)

Soul of Christ be my sanctification.
Body of Christ be my salvation.
Blood of Christ fill all my veins.
Water of Christ's side wash out my stains.
Passion of Christ my comfort be,
O Good Jesu listen to me.
In Thy Wounds I fain would hide,
Ne'er to be parted from Thy side.
Guard me should the foe assail me,
Call me when my life shall fail me;
Bid me come to Thee above,
With Thy Saints to sing Thy love,
World without end. Amen.

THE ANGELUS.

℣. Angélus Dómini nuntiávit Maríæ.
℟. Et concépit de Spíritu Sancto.

Ave, María, grátia plena, Dóminus técum; benedícta tu in muliéribus, et benedíctus fructus ventris tui, Jesus. Sancta María, mater Dei, ora

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pro nobis peccatóribus, nunc et in hora mortis nostræ. Amen.

℣. Ecce ancílla Dómini.
℟. Fiat mihi secúndum verbum tuum.
Ave, María, &c.
℣. Et Verbum caro factum est.
℟. Et habitávit in nobis.
Ave, María, &c.
℣. Ora pro nobis, Sancta Dei Génitrix.
℟. Ut digni efficiámur promissiónibus Christi.

Orémus.

Grátiam tuam, quæsumus, Dómine, méntibus nostris infúnde; ut qui, Angelo nuntiánte, Christi Fílii tui incarnatiónem cognóvimus, per passiónem ejus et crucem ad resurrectiónis glóriam perducámur; per eúmdem Christum Dóminum nostrum. Amen.

During Paschal time, instead of the above, the following is said:

REGINA CŒLI.

Regina Cœli, lætáre! allelúia.
Quia quem meruísti portáre; allelúia.
Resurréxit sicut dixit; allelúia.
Ora pro nobis Deum; allelúia.

℣. Gaude et lætáre, Virgo María; allelúia.
℟. Quía surréxit Dóminus vere: allelúia.

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Orémus.

Deus, qui per resurrectiónem Fílii tui Dómini nostri Jesu Christi mundum lætificáre dignátus es; præsta, quæsumus, ut per ejus Genitrícem Vírginem Maríam perpétuæ capiámus gáudia vitæ. Per eúmdem Christum, &c.

℟. Amen.

℣. Divínum auxílium máneat semper nobíscum.

℟. Amen.

℣. Fidélium ánimæ per misericórdiam Dei requiéscant in pace.

℟. Amen.

MAGNIFICAT.

See page 304.

MISERERE.

See page 341.

DIES IRÆ.

See page 275.

DE PROFUNDIS.

See page 355.

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OFFICE OF THE DEAD.

On All Souls' day, at burials, and (on some anniversaries) the Office is said entirely: viz., the nine Lessons and the whole Antiphons both before and after each Psalm. Then only one Collect is said at Vespers and Lauds, and Lauda ánima *and* De profúndis *are omitted. On other occasions the Office is said as follows.*

VESPERS.

Ant. Placébo Dómino.

Psalm 114.

DILEXI, quóniam exáudiet Dóminus * vocem oratiónis meæ.

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2. Quia inclinávit aurem suam mihi: * et in diébus meis invocábo.

3. Circumdedérunt me dolóres mortis: * et perícula inférni invenérunt me.

4. Tribulatiónem et dolórem invéni: * et nomen Dómini invocávi.

5. O Dómine, líbera ánimam meam: * miséricors Dóminus, et justus, et Deus noster miserétur.

6. Custódiens párvulos Dóminus: * humiliátus sum, et liberávit me.

7. Convértere, ánima mea, in réquiem tuam: * quia Dóminus benefécit tibi.

8. Quia erípuit ánimam meam de morte: * óculos meos a lácrymis, pedes meos a lapsu.

9. Placébo Dómino * in regióne vivórum.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Ant. Placébo Dómino in regióne vivórum.

Ant. Hei mihi, Dómine.

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Psalm 119.

AD Dóminum cum tribulárer clamávi: * et exaudívit me.

2. Dómine, líbera ánimam meam a lábiis iníquis, * et a lingua dolósa.

3. Quid detur tibi, aut quid apponátur tibi * ad linguam dolósam?

4. Sagíttæ poténtis acútæ, * cum carbónibus desolatóriis.

5. Heu mihi, quia incolátus meus prolongátus est: habitávi cum habitántibus Cedar: * multum íncola fuit ánima mea.

6. Cum his qui odérunt pacem, eram pacíficus: * cum loquébar illis, impugnábant me gratis.

Réquiem ætérnam.

Ant. Hei mihi, Dómine, quia incolátus meus prolongátus est.

Ant. Dóminus custódit te.

Psalm 120.

LEVAVI óculos meos in montes, * unde véniet auxílium mihi.

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2. Auxílium meum a Dómino, * qui fecit cœlum et terram.

3. Non det in commotiónem pedem tuum : * neque dormítet qui custódit te.

4. Ecce non dormitábit, neque dórmiet, * qui custódit Israel.

5. Dóminus custódit te, Dóminus protéctio tua * super manum déxteram tuam.

6. Per diem sol non uret te : * neque luna per noctem.

7. Dóminus custódit te ab omni malo : * custódiat ánimam tuam Dóminus.

8. Dóminus custódiat intróitum tuum, et éxitum tuum : * ex hoc nunc, et usque in sæculum.

Réquiem ætérnam.

Ant. Dóminus custódit te ab omni malo : custódiat ánimam tuam Dóminus.

Ant. Si iniquitátes.

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Psalm 129.

DE profúndis clamávi ad te, Dómine: * Dómine, exáudi vocem meam.

2. Fiant aures tuæ intendéntes, * in vocem deprecatiónis meæ.

3. Si iniquitátes observáveris, Dómine: * Dómine, quis sustinébit?

4. Quia apud te propitiátio est: * et propter legem tuam sustínui te, Dómine.

5. Sustínuit ánima mea in verbo ejus: * sperávit ánima mea in Dómino.

6. A custódia matutína usque ad noctem, * speret Israel in Dómino.

7. Quia apud Dóminum misericórdia: * et copiósa apud eum redémptio.

8. Et ipse rédimet Israel, * ex ómnibus iniquitátibus ejus.

Réquiem ætérnam.

Ant. Si iniquitátes observáveris, Dómine; Dómine, quis sustinébit?

Ant. Opera.

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Psalm 137.

CONFITEBOR tibi, Dómine, in toto corde meo, * quóniam audísti verba oris mei.

2. In conspéctu angelórum psallam tibi: * adorábo ad templum sanctum tuum, et confitébor nómini tuo.

3. Super misericórdia tua et veritáte tua; * quóniam magnificásti super omne nomen sanctum tuum.

4. In quacúmque die invocávero te, exáudi me: * multiplicábis in ánima mea virtútem.

5. Confiteántur tibi, Dómine, omnes reges terræ; * quia audiérunt ómnia verba oris tui.

6. Et cantent in viis Dómini, * quóniam magna est glória Dómini.

7. Quóniam excélsus Dóminus, et humília réspicit, * et alta a longe cognóscit.

8. Si ambulávero in médio tribulatiónis, vivificábis me, * et super iram inimicórum meórum extendísti manum

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tuam, et salvum me fecit déxtera tua.

9. Dóminus retríbuet pro me: * Dómine, misericórdia tua in sæculum: ópera mánuum tuárum ne despícias.

Réquiem ætérnam.

Ant. Opera mánuum tuárum, Dómine, ne despícias.

℣. Audívi vocem de cœlo dicéntem mihi:

℟. Beáti mórtui qui in Dómino moriúntur.

Ant. Omne.

Canticle of the B. Virgin (St. Luke i.).

MAGNIFICAT * ánima mea Dóminum:

2. Et exultávit spíritus meus: * in Deo salutári meo.

3. Quia respéxit humilitátem ancíllæ suæ: * ecce enim ex hoc beátam me dicent omnes generatiónes.

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4. Quia fecit mihi magna qui potens est: * et sanctum nomen ejus.

5. Et misericórdia ejus a progénie in progénies * timéntibus eum.

6. Fecit poténtiam in bráchio suo: * dispérsit supérbos mente cordis sui.

7. Depósuit poténtes de sede, * et exaltávit húmiles.

8. Esuriéntes implévit bonis: * et dívites dimísit inánes.

9. Suscépit Israel púerum suum, * recordátus misericórdiæ suæ.

10. Sicut locútus est ad patres nostros, * Abraham, et sémini ejus in sæcula.

Réquiem ætérnam.

Ant. Omne quod dat mihi Pater, ad me véniet; et eum qui venit ad me, non ejíciam foras.

The following prayers are to be said kneeling: Pater noster, *etc. in secret.*

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

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This Psalm is omitted on All Souls' day, at burials and on anniversaries, and when the whole Office is said.

Psalm 145.

LAUDA, ánima mea, Dóminum, laudábo Dóminum in vita mea: * psallam Deo meo quámdiu fúero.

2. Nolíte confídere in princípibus: * in fíliis hóminum, in quibus non est salus.

3. Exíbit spíritus ejus, et revertétur in terram suam: * in illa die períbunt omnes cogitatiónes eórum.

4. Beátus, cujus Deus Jacob adjútor ejus, spes ejus in Dómino Deo ipsíus: * qui fecit cœlum et terram, mare, et ómnia quæ in eis sunt.

5. Qui custódit veritátem in sæculum, facit judícium injúriam patiéntibus: * dat escam esuriéntibus.

6. Dóminus solvit compedítos: * Dóminus illúminat cæcos.

7. Dóminus érigit elísos, * Dóminus díligit justos.

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8. Dóminus custódit ádvenas, pupíllum et víduam suscípiet: * et vias peccatórum dispérdet.

9. Regnábit Dóminus in sæcula, Deus tuus, Sion: * in generatiónem et generatiónem.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

℣. A porta ínferi.

℟. Erue, Dómine, ánimas eórum.

℣. Requiéscant in pace.

℟. Amen.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

DEUS, qui inter apostólicos sacerdótes, fámulos tuos pontificáli, seu sacerdotáli, fecísti dignitáte vigére: præsta, quæsumus; ut eórum quoque perpétuo aggregéntur consórtio.

Deus véniæ largítor, et humánæ

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salútis amátor, quæsumus cleméntiam tuam, ut nostræ congregatiónis fratres, propínquos, et benefactóres, qui ex hoc sæculo transiérunt, beáta María semper Vírgine intercedénte cum ómnibus sanctis tuis, ad perpétuæ beatitúdinis consórtium pervenire concédas.

Fidélium, Deus, ómnium Cónditor et Redémptor, animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum, ut indulgéntiam, quam semper optavérunt, piis supplicatiónibus consequántur; qui vivis et regnas in sæcula sæculórum.

℟. Amen.

℣. Réquiem ætérnam dona eis, Dómine.

℟. Et lux perpétua lúceat eis.

℣. Requiéscant in pace.

℟. Amen.

See the prayers after Lauds, page 358.

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MATINS.

The following Invitatorium is said only when the Office is of three Nocturns, otherwise it is omitted, and the Nocturn of the day is said, and then Lauds.

Invitatorium. Regem, cui ómnia vivunt. * Veníte adorémus.

Regem, cui ómnia vivunt, veníte adorémus.

Psalm 94.

VENITE, exultémus Dómino, jubilémus Deo salutári nostro: præoccupémus fáciem ejus in confessióne, et in psalmis jubilémus ei.

Regem, cui ómnia vivunt, veníte adorémus.

Quóniam Deus magnus Dóminus, et rex magnus super omnes Deos, quóniam non repéllet Dóminus plebem

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suam, quia in manu ejus sunt omnes fines terræ, et altitúdines móntium ipse cónspicit.

Veníte adorémus.

Quóniam ipsíus est mare, et ipse fecit illud, et áridam fundavérunt manus ejus: veníte adorémus, et procidámus ante Deum: plorémus coram Dómino, qui fecit nos, quia ipse est Dóminus Deus noster: nos autem pópulus ejus, et oves páscuæ ejus.

Regem, cui ómnia vivunt, veníte adorémus.

Hódie si vocem ejus audiéritis, nolíte obduráre corda vestra, sicut in exacerbatióne secúndum diem tentatiónis in desérto: ubi tentavérunt me patres vestri, probavérunt, et vidérunt ópera mea.

Veníte adorémus.

Quadragínta annis próximus fui generatióni huic, et dixi: Semper hi errant corde: ipsi vero non cognovérunt vias meas, quibus jurávi in ira mea, si introíbunt in réquiem meam.

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Regem, cui ómnia vivunt, veníte adorémus.

Réquiem ætérnam dona eis, Dómine: * et lux perpétua lúceat eis.

Veníte adorémus.

Regem, cui ómnia vivunt, veníte adorémus.

FIRST NOCTURN.

For Mondays and Thursdays.

Ant. Dírige.

Psalm 5.

VERBA mea áuribus pércipe, Dómine, * intéllige clamórem meum.

2. Inténde voci oratiónis meæ, * Rex meus et Deus meus.

3. Quóniam ad te orábo: * Dómine, mane exáudies vocem meam.

4. Mane astábo tibi, et vidébo; * quóniam non Deus volens iniquitátem tu es.

5. Neque habitábit juxta te malígnus: * neque permanébunt injústi ante óculos tuos.

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6. Odísti omnes qui operántur iniquitátem : * perdes omnes qui loquúntur mendácium.

7. Virum sánguinum et dolósum abominábitur Dóminus : * ego autem in multitúdine misericórdiæ tuæ.

8. Introíbo in domum tuam : * adorábo ad templum sanctum tuum in timóre tuo.

9. Dómine, deduc me in justítia tua: * propter inimícos meos dírige in conspéctu tuo viam meam.

10. Quóniam non est in ore eórum véritas : * cor eórum vanum est.

11. Sepúlchrum patens est guttur eórum, linguis suis dolóse agébant: * júdica illos Deus.

12. Décidant a cogitatiónibus suis, secúndum multitúdinem impietátum eórum expélle eos, * quóniam irritavérunt te, Dómine.

13. Et læténtur omnes qui sperant in te, * in ætérnum exultábunt : et habitábis in eis.

14. Et gloriabúntur in te omnes, qui

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díligunt nomen tuum, * quóniam tu benedíces justo.

15. Dómine, ut scuto bonæ voluntátis tuæ * coronásti nos.

Réquiem ætérnam.

Ant. Dírige, Dómine Deus meus, in conspéctu tuo viam meam.

Ant. Convértere, Dómine.

Psalm 6.

DOMINE, ne in furóre tuo árguas me: * neque in ira tua corrípias me.

2. Miserére mei, Dómine, quóniam infírmus sum: * sana me, Dómine, quóniam conturbáta sunt ossa mea.

3. Et ánima mea turbáta est valde: * sed tu, Dómine, úsquequo?

4. Convértere, Dómine, et éripe ánimam meam: * salvum me fac propter misericórdiam tuam.

5. Quóniam non est in morte qui memor sit tui: * in inférno autem quis confitébitur tibi?

6. Laborávi in gémitu meo, lavábo

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per síngulas noctes lectum meum : * lácrymis meis stratum meum rigábo.

7. Turbátus est a furóre óculus meus : * inveterávi inter omnes inimícos meos.

8. Discédite a me omnes qui operámini iniquitátem ; * quóniam exaudívit Dóminus vocem fletus mei.

9. Exaudívit Dóminus deprecatiónem meam, * Dóminus oratiónem meam suscépit.

10. Erubéscant, et conturbéntur veheménter omnes inimíci mei : * convertántur et erubéscant valde velóciter.

Réquiem ætérnam.

Ant. Convértere, Dómine, et éripe ánimam meam : quóniam non est in morte qui memor sit tui.

Ant. Nequándo.

Psalm 7.

DOMINE Deus meus, in te sperávi : * salvum me fac ex ómnibus persequén tibus me et líbera me.

2. Nequándo rápiat ut leo ánimam

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meam, * dum non est qui rédimat, neque qui salvum fáciat.

3. Dómine Deus meus, si feci istud, * si est iníquitas in mánibus meis.

4. Si réddidi retribuéntibus mihi mala, * décidam mérito ab inimícis meis inánis.

5. Persequátur inimícus ánimam meam, et comprehéndat, et concúlcet in terra vitam meam, * et glóriam meam in púlverem dedúcat.

6. Exúrge Domine, in ira tua: * et exaltáre in fínibus inimicórum meórum.

7. Et exúrge, Dómine Deus meus, in præcépto quod mandásti: * et synagóga populórum circúmdabit te.

8. Et propter hanc in altum regrédere: * Dóminus júdicat pópulos.

9. Júdica me, Dómine, secúndum justítiam meam, * et secúndum innocéntiam meam super me.

10. Consumétur nequítia peccatórum, et díriges justum, * scrutans corda et renes, Deus,

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11. Justum adjutórium meum a Dómino, * qui salvos facit rectos corde.

12. Deus judex justus, fortis, et pátiens: * numquid iráscitur per síngulos dies?

13. Nisi convérsi fuéritis, gládium suum vibrábit * arcum suum teténdit, et parávit illum.

14. Et in eo parávit vasa mortis, * sagittas suas ardéntibus effécit.

15. Ecce partúriit injustítiam: * concépit dolórem, et péperit iniquitátem.

16. Lacum apéruit, et effódit eum: * et íncidit in fóveam quam fecit.

17. Convertétur dolor ejus in caput ejus: * et in vérticem ipsíus iníquitas ejus descendet.

18. Confitébor Dómino secúndum justítiam ejus: * et psallam nómini Dómini Altíssimi.

Réquiem ætérnam.

Ant. Nequándo rápiat ut leo ánimam meam; dum non est qui rédimat, neque qui salvum fáciat.

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℣. A porta ínferi.
℟. Erue, Dómine, ánimas eórum.
Pater noster, *etc. in secret.*

I. Lesson (Job 7).

PARCE mihi, Dómine, nihil enim sunt dies mei. Quid est homo, quia magníficas eum ? aut quid appónis erga eum cor tuum ? Vísitas eum dilúculo, et súbito probas illum. Usquequo non parcis mihi, nec dimíttis me ut glútiam salívam meam ? Peccávi, quid fáciam tibi, o custos hóminum? quare posuísti me contrárium tibi et factus sum mihimetípsi gravis ? Cur non tollis peccátum meum, et quare non aufers iniquitátem meam ? Ecce nunc in púlvere dórmiam : et si mane me quæsíeris, non subsístam.

℟. Credo quod Redémptor meus vivit; et in novíssimo die de terra surrectúrus sum. * Et in carne mea vidébo Deum Salvatórem meum.

℣. Quem visúrus sum ego ipse, et non álius, et óculi mei conspectúri

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sunt, * Et in carne mea vidébo Deum Salvatórem meum.

II. Lesson (Job 10).

TÆDET ánimam meam vitæ meæ, dimíttam advérsum me elóquium meum, loquar in amaritúdine ánimæ meæ. Dicam Deo: Noli me condemnáre: índica mihi cur me ita júdices. Numquid bonum tibi vidétur si calumniéris me, et ópprimas me opus mánuum tuárum, et consílium impiórum ádjuves? Numquid óculi cárnei tibi sunt; aut sicut videt homo, et tu vidébis? Numquid sicut dies hóminis dies tui, et anni tui sicut humána sunt témpora, ut quæras iniquitátem meam, et peccátum meam scrutéris? Et scias quia nihil ímpium fécerim, cum sit nemo qui de manu tua possit erúere.

℟. Qui Lázarum resuscitásti a monuménto fœtidum. * Tu eis, Dómine, dona réquiem, et locum indulgéntiæ.

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℣. Qui ventúrus es judicáre vivos et mórtuos, et sæculum per ignem. Tu eis, Dómine, dona réquiem, et locum indulgéntiæ.

III. Lesson (Job 10).

MANUS tuæ fecérunt me, et plasmavérunt me totum in circúitu: et sic repénte præcípitas me? Meménto, quæso, quod sicut lutum féceris me, et in púlverem redúces me. Nonne sicut lac mulsísti me, et sicut cáseum me coagulásti? Pelle et cárnibus vestísti me; óssibus et nervis compegísti me. Vitam et misericórdiam tribuísti mihi, et visitátio tua custodívit spíritum meum.

℟. Dómine quando véneris judicáre terram; ubi me abscóndam a vultu iræ tuæ: * Quia peccávi nimis in vita mea.

℣. Commíssa mea pavésco, et ante te erubésco: dum véneris judicáre,

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noli me condemnáre. * Quia peccávi nimis in vita mea.

℣. Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. * Quia peccávi nimis in vita mea.

Then Lauds are said, page 341.

SECOND NOCTURN.

For Tuesdays and Fridays.

Ant. In loco páscuæ.

Psalm 22.

DOMINUS regit me, et nihil mihi déerit: * in loco páscuæ ibi me collocávit.

2. Super aquam refectiónis educávit me: * ánimam meam convértit.

3. Dedúxit me super sémitas justítiæ, * propter nomen suum.

4. Nam et si ambulávero in médio umbræ mortis, non timébo mala: * quóniam tu mecum es.

5. Virga tua et báculus tuus, * ipsa me consoláta sunt.

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6. Parásti in conspéctu meo mensam, * advérsus eos qui tríbulant me.

7. Impinguásti in óleo caput meum: * et calix meus inébrians, quam præclárus est!

8. Et misericórdia tua subsequétur me: * ómnibus diébus vitæ meæ.

9. Et ut inhábitem in domo Dómini, * in longitúdinem diérum.

Réquiem ætérnam.

Ant. In loco páscuæ ibi me collocávit.

Ant. Delícta.

Psalm 24.

AD te, Dómine, levávi ánimam meam; * Deus meus, in te confído non erubéscam.

2. Neque irrídeant me inimíci mei; * étenim univérsi qui sústinent te, non confundéntur.

3. Confundántur omnes iníqua agéntes * supervácue.

4. Vias tuas, Dómine, demónstra mihi: * et sémitas tuas édoce me.

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5. Dírige me in veritáte tua, et doce me : * quia tu es Deus Salvátor meus, et te sustínui tota die.

6. Reminíscere miseratiónum tuárum, Dómine, * et misericordiárum tuárum, quæ a sæculo sunt.

7. Delícta juventútis meæ, * et ignorántias meas ne memíneris.

8. Secúndum misericórdiam tuam meménto mei, tu: * propter bonitátem tuam, Dómine.

9. Dulcis et rectus Dóminus : * propter hoc legem dabit delinquéntibus in via.

10. Díriget mansuétos in judício : * docébit mites vias suas.

11. Univérsæ viæ Dómini, misericórdia et véritas, * requiréntibus testaméntum ejus, et testimónia ejus.

12. Propter nomen tuum, Dómine, propitiáberis peccáto meo : * multum est enim.

13 Quis est homo qui timet Dóminum ? * legem státuit ei in via, quam elégit.

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14. Anima ejus in bonis demorábitur : * et semen ejus hæreditábit terram.

15. Firmaméntum est Dóminus timéntibus eum : * et testaméntum ipsíus ut manifestétur illis.

16. Oculi mei semper ad Dóminum : * quóniam ipse evéllet de láqueo pedes meos.

17. Réspice in me, et miserére mei : * quia únicus et pauper sum ego.

18. Tribulatiónes cordis mei multiplicátæ sunt : * de necessitátibus meis érue me.

19. Vide humilitátem meam, et labórem meam : * et dimítte univérsa delícta mea.

20. Réspice inimícos meos, quóniam multiplicáti sunt, * et ódio iníquo odérunt me.

21. Custódi animam meam, et érue me : * non erubéscam, quóniam sperávi in te.

22. Innocéntes et recti adhæsérunt mihi : * quia sustínui te.

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23. Líbera, Deus, Israel * ex ómnibus tribulatiónibus suis.

Réquiem ætérnam.

Ant. Delícta juventútis meæ, et ignorántias meas ne memíneris, Dómine.

Ant. Credo vidére.

Psalm 26.

DOMINUS illuminátio mea, et salus mea, * quem timébo ?

2. Dóminus protéctor vitæ meæ; * a quo trepidábo ?

3. Dum approápiant super me nocéntes, * ut edant carnes meas.

4. Qui tríbulant me inimíci mei, * ipsi infirmáti sunt, et cecidérunt.

5. Si consístant advérsum me castra, * non timébit cor meum.

6. Si exúrgat advérsum me prælium, * in hoc ego sperábo.

7. Unam pétii a Dómino, hanc requíram, * ut inhábitem in domo Dómini ómnibus diébus vitæ meæ :

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8. Ut vídeam voluptátem Dómini, * et vísitem templum ejus.

9. Quóniam abscóndit me in tabernáculo suo : * in die malórum protéxit me in abscóndito tabernáculi sui.

10. In petra exaltávit me : * et nunc exaltávit caput meum super inimícos meos.

11. Circuívi, et immolávi in tabernáculo ejus hóstiam vociferatiónis : * cantábo, et psalmum dicam Dómino.

12. Exáudi, Domine, vocem meam, qua clamávi ad te : * miserére mei, et exáudi me.

13. Tibi dixit cor meum, exquisívit te fácies mea : * fáciem tuam, Dómine, requíram.

14. Ne avértas fáciem tuam a me : * ne declínes in ira a servo tuo.

15. Adjútor meus esto : * ne derelínquas me, neque despícias me, Deus salutáris meus.

16. Quóniam pater meus et mater mea dereliquérunt me : * Dóminus autem assúmpsit me.

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17. Legem pone mihi, Dómine, in via tua : * et dírige me in sémitam rectam propter inimícos meos.

18. Ne tradíderis me in ánimas tribulántium me : * quóniam insurrexérunt in me testes iníqui, et mentíta est iníquitas sibi.

19. Credo vidére bona Dómini * in terra vivéntium.

20. Expécta Dóminum, viríliter age: * et confortétur cor tuum, et sústine Dóminum.

Réquiem ætérnam.

Ant. Credo vidére bona Dómini in terra vivéntium.

℣. Cóllocet eos Dóminus cum princípibus.

℟. Cum princípibus pópuli sui.

Pater noster, *etc. in secret.*

IV. Lesson (Job 13).

RESPONDE mihi: Quantas hábeo iniquitátes et peccáta; scélera mea et delícta osténde mihi. Cur fá-

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ciem tuam abscóndis: et arbitráris me inimícum tuum? Contra fólium quod vento rápitur, osténdis poténtiam tuam, et stípulam siccam perséqueris. Scribis enim contra me amaritúdines, et consúmere me vis peccátis adolescéntiæ meæ. Posuísti in nervo pedem meum, et observásti omnes sémitas meas, et vestígia pedum meórum considerásti: Qui quasi putrédo consuméndus sum, et quasi vestiméntum, quod coméditur a tínea.

℟. Meménto mei Deus, quia ventus est vita mea, * Nec aspíciat me visus hóminis.

℣. De profúndis clamávi ad te, Dómine; Dómine, exáudi vocem meam: * Nec aspíciat me visus hóminis.

V. Lesson (Job 14).

HOMO natus de mulíere, brevi vivens témpore, replétur multis misériis. Qui quasi flos egréditur, et contéritur, et fugit velut umbra, et

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numquam in eódem statu pérmanet. Et dignum ducis super hujuscémodi aperíre óculos tuos, et addúcere eum tecum in judicium? Quis potest fácere mundum de immúndo concéptum sémine? Nonne tu qui solus es? Breves dies hóminis sunt, númerus ménsium ejus apud te est: constituísti términos ejus, qui præteríri non póterunt. Recéde páululum ab eo, ut quiéscat, donec optáta véniat, sicut mercenárii dies ejus.

℟. Hei mihi, Dómine, quia peccávi nimis in vita mea. Quid fáciam miser, ubi fúgiam, nisi ad te Deus meus? * Miserére mei, dum véneris in novíssimo die.

℣. Anima mea turbáta est valde, sed tu, Dómine, succúrre ei. * Miserére mei, dum véneris in novíssimo die.

VI. Lesson (Job 14).

QUIS mihi hoc tríbuat, ut in inférno prótegas me, et abscóndas me, do-

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nec pertránseat furor tuus, et constítuas mihi tempus, in quo recordéris mei? Putásne mórtuus homo rursum vivat? Cunctis diébus, quibus nunc mílito, expécto donec véniat immutátio mea. Vocábis me, et ego respondébo tibi: óperi mánuum tuárum pórriges déxteram. Tu quidem gressus meos dinumerásti, sed parce peccátis meis.

℟. Ne recordéris peccáta mea, Dómine. * Dum véneris judicáre sæculum per ignem.

V. Dírige, Dómine Deus meus, in conspéctu tuo viam meam. * Dum véneris judicáre sæculum per ignem.

℣. Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. * Dum véneris judicáre sæculum per ignem.

Then Lauds are said, page 341.

THIRD NOCTURN.

For Wednesdays and Saturdays.

Ant. Compláceat.

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Psalm 39.

EXPECTANS expectávi Dóminum, * et inténdit mihi.

2. Et exaudívit preces meas: * et edúxit me de lacu misériæ, et de luto fæcis.

3. Et státuit super petram pedes meos: * et diréxit gressus meos.

4. Et immísit in os meum cánticum novum, * carmen Deo nostro.

5. Vidébunt multi, et timébunt: * et sperábunt in Dómino.

6. Beátus vir, cujus est nomen Dómini spes ejus: * et non respéxit in vanitátes et insánias falsas.

7. Multa fecísti tu, Dómine Deus meus, mirabília tua: * et cogitatiónibus tuis non est qui símilis sit tibi.

8. Annuntiávi, et locútus sum: * multiplicáti sunt super númerum.

9. Sacrifícium et oblatiónem noluísti: * aures autem perfecísti mihi.

10. Holocáustum et pro peccáto non postulásti: * tunc dixi: Ecce vénio.

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11. In cápite libri scriptum est de me, ut fácerem voluntátem tuam : * Deus meus vólui, et legem tuam in médio cordis mei.

12. Annuntiávi justítiam tuam in ecclésia magna, * ecce lábia mea non prohibébo : Dómine, tu scisti.

13. Justítiam tuam non abscóndi in corde meo : * veritátem tuam et salutáre tuum dixi.

14. Non abscóndi misericórdiam tuam, et veritátem tuam * a concílio multo.

15. Tu autem, Dómine, ne longe fácias miseratiónes tuas a me : * misericórdia tua et véritas tua semper suscepérunt me.

16. Quóniam circumdedérunt me mala, quorum non est número : * comprehendérunt me iniquitátes meæ, et non pótui ut vidérem.

17. Multiplicátæ sunt super capíllos cápitis mei : * et cor meum derelíquit me.

18. Compláceat tibi, Dómine, ut éruas me : * Dómine, ad adjuvándum me réspice.

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19. Confundántur et revereántur simul, qui quærunt ánimam meam, * ut áuferant eam.

20. Convertántur retrórsum, et revereántur * qui volunt mihi mala.

21. Ferant conféstim confusiónem suam, * qui dicunt mihi: Euge, euge.

22. Exúltent, et læténtur super te omnes quæréntes te: * et dicant semper: Magnificétur Dóminus: qui díligunt salutáre tuum.

23. Ego autem mendícus sum, et pauper; * Dóminus sollícitus est mei.

24. Adjútor meus, et protéctor meus tu es: * Deus meus, ne tardáveris.

Réquiem ætérnam.

Ant. Compláceat tibi, Dómine, ut erípias me: Dómine, ad adjuvándum me réspice.

Ant. Sana, Dómine.

Psalm 40.

BEATUS qui intélligit super egénum et páuperem: * in die mala liberábit eum Dóminus.

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2. Dóminus consérvet eum, et vivíficet eum, et beátum fáciat eum in terra : * et non tradat eum in ánimam inimicórum ejus.

3. Dóminus opem ferat illi super lectum dolóris ejus : * univérsum stratum ejus versásti in infirmitáte ejus.

4. Ego dixi : Dómine, miserére mei : * sana ánimam meam, quia peccávi tibi.

5. Inimíci mei dixérunt mala mihi : * Quando moriétur, et períbit nomen ejus ?

6. Et si ingrediebátur ut vidéret, vana loquebátur, * cor ejus congregávit iniquitátem sibi.

7. Egrediebátur foras, * et loquebátur in idípsum.

8. Advérsum me susurrábant omnes inimici mei : * advérsum me cogitábant mala mihi.

9. Verbum iníquum constituérunt advérsum me : * Numquid qui dormit, non adjíciet ut resúrgat ?

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10. Etenim homo pacis meæ, in quo sperávi: * qui edébat panes meos, magnificávit super me supplantatiónem.

11. Tu autem, Dómine, miserére mei, et resúscita me: * et retríbua meis.

12. In hoc cognóvi, quóniam voluísti me * quóniam non gaudébit inimícus meus super me.

13. Me autem propter innocéntiam suscepísti: * et confirmásti me in conspéctu tuo in ætérnum.

14. Benedíctus Dóminus Deus Israel a sæculo, et usque in sæculum: * fiat, fiat.

Réquiem ætérnam.

Ant. Sana, Dómine, ánimam meam, quia peccávi tibi.

Ant. Sitívit.

Psalm 41.

QUEMADMODUM desíderat cervus ad fontes aquárum: * ita desíderat ánima mea ad te, Deus.

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2. Sitívit ánima mea ad Deum fortem vivum: * quando véniam, et apparébo ante fáciem Dei?

3. Fuérunt mihi lácrymæ meæ panes die ac nocte: * dum dícitur mihi quotídie: Ubi est Deus tuus?

4. Hæc recordátus sum, et effúdi in me ánimam meam: * quóniam transíbo in locum tabernáculi admirábilis, usque ad domum Dei:

5. In voce exultatiónis, et confessiónis: * sonus epulántis.

6. Quare tristis es, ánima mea? * et quare contúrbas me?

7. Spera in Deo, quóniam adhuc confitébor illi: * salutáre vultus mei, et Deus meus.

8. Ad meípsum ánima mea conturbáta est: * proptérea memor ero tui de terra Jordánis, et Hermóniim a monte módico.

9. Abyssus abyssum ínvocat, * in voce cataractárum tuárum.

10. Omnia excélsa tua, et fluctus tui * super me transiérunt.

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11. In die mandávit Dóminus misericórdiam suam: * et nocte cánticum ejus.

12. Apud me orátio Deo vitæ meæ, * dicam Deo: Suscéptor meus es.

13. Quare oblítus es mei? * et quare contristátus incédo, dum afflígit me inimícus?

14. Dum confringúntur ossa mea, * exprobravérunt mihi qui tríbulant me inimíci mei:

15. Dum dicunt mihi per síngulos dies: Ubi est Deus tuus? * quare tristis es, ánima mea? et quare contúrbas me?

16. Spera in Deo, quóniam adhuc confitébor illi: * salutáre vultus mei, et Deus meus.

Réquiem ætérnam.

Ant. Sitívit ánima mea ad Deum vivum: quando véniam, et appárébo ante fáciem Dómini?

℣. Ne trádas béstiis ánimas confiténtes tibi.

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℟. Et ánimas páuperum tuórum ne obliviscáris in finem.

Pater noster, *etc. in secret.*

VII. Lesson (Job 17).

SPIRITUS meus attenuábitur, dies mei breviabúntur, et solum mihi súperest sepúlchrum. Non peccávi, et in amaritudínibus morátur óculus meus. Líbera me, Dómine, et pone me juxta te, et cujúsvis manus pugnet contra me. Dies mei transiérunt, cogitatiónes meæ dissipátæ sunt, torquéntes cor meum. Noctem vertérunt in diem, et rursum post ténebras spero lucem. Si sustinúero, inférnus domus mea est, et in ténebris stravi léctulum meum. Putrédini dixi: Pater meus es, mater mea, et soror mea, vérmibus. Ubi est ergo nunc præstolátio mea, et patiéntiam meam quis consíderat?

℟. Peccántem me quotídie, et non me pœniténtem, timor mortis contúrbat me: * Quia in inférno nulla est

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redémptio, miserére mei, Deus, et salva me.

℣. Deus, in nómine tuo salvum me fac, et in virtúte tua líbera me. * Quia in inférno nulla est redémptio, miserére mei, Deus, et salva me.

VIII. Lesson (Job 19).

PELLI meæ, consúmptis cárnibus, adhæsit os meum, et derelícta sunt tantúmmodo lábia circa dentes meos. Miserémini mei, miserémini mei, saltem vos · amíci mei, quia manus Dómini tétigit me. Quare persequímini me sicut Deus, et cárnibus meis saturámini? Quis mihi tríbuat ut scribántur sermónes mei? quis mihi det ut exaréntur in libro stylo férreo, et plumbi lámina, vel celte sculpántur in sílice? Scio enim quod Redémptor meus vivit, et in novíssimo die de terra surrectúrus sum: et rursum circúmdabor pelle mea, et in carne mea vidébo Deum meum. Quem visúrus sum ego ipse, et óculi mei conspectúri sunt, et

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non álius; repósita est hæc spes mea in sinu meo.

℟. Dómine secúndum actum meum noli me judicáre: nihil dignum in conspéctu tuo egi: ídeo déprecor majestátem tuam, * Ut tu, Deus, déleas iniquitátem meam.

℣. Amplius lava me, Dómine, ab injustítia mea, et a delícto meo munda me, * Ut tu Deus déleas iniquitátem meam.

IX. Lesson (Job 10).

QUARE de vulva eduxísti me? Qui útinam consúmptus essem, ne óculus me vidéret. Fuíssem quasi non essem, de útero translátus ad túmulum. Numquid non páucitas diérum meórum finiétur brevi? Dimítte ergo me, ut plangam páululum dolórem meum: ántequam vadam et non revértar, ad terram tenebrósam, et opértam mortis calígine: terram miséria et tenebrárum, ubi umbra mortis, et nullus ordo, sed sempitérnus horror inhábitat.

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℟. Líbera me, Dómine, de morte ætérna, in die illa treménda: * Quando cœli movéndi sunt et terra: * Dum véneris judicáre sæculum per ignem.

℣. Tremens factus sum ego, et tímeo, dum discússio vénerit, atque ventúra ira. * Quando cœli movéndi sunt et terra.

℣. Dies illa, dies iræ, calamitátis et miséria, dies magna et amára valde. * Dum véneris judicáre sæculum per ignem.

℣. Réquiem ætérnam dona eis, Dómine, et lux perpétua lúceat eis. Líbera me, Dómine, de morte ætérna, in die illa treménda. * Quando cœli movéndi sunt et terra. * Dum véneris judicáre sæculum per ignem.

When the Office is of three Lessons, the following Libera *is said, and the preceding one omitted.*

℟. Líbera me, Dómine, de viis inférni, qui portas æreas confregísti, et visitásti inférnum, et dedísti eis lumen

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ut vidérent te: * Qui erant in pœnis tenebrárum.

℣. Clámantes et dicéntes: Advenísti, Redémptor noster. * Qui erant in pœnis tenebrárum.

℣. Réquiem ætérnam dona eis, Dómine: et lux perpétua lúceat eis. * Qui erant in pœnis tenebrárum.

LAUDS.

Ant. Exultábunt Dómino.

Psalm 50.

MISERERE mei, Deus, * secúndum magnam misericórdiam tuam.

2. Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem meam.

3. Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

4. Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.

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5. Tibi soli peccávi, et malum coram te feci : * ut justificéris in sermónibus tuis, et vincas cum judicáris.

6. Ecce enim in iniquitátibus concéptus sum : * et in peccátis concépit me mater mea.

7. Ecce enim veritátem dilexísti : * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

8. Aspérges me hyssópo, et mundábor * lavábis me, et super nivem dealbábor.

9. Audítui meo dabis gáudium et lætitiam : * et exultábunt ossa humiliáta.

10. Avérte fáciem tuam a peccátis meis : * et omnes iniquitátes meas dele.

11. Cor mundum crea in me, Deus : * et spíritum rectum ínnova in viscéribus meis.

12. Ne projícias me a fácie tua : * et spíritum sanctum tuum ne áuferas a me.

13. Redde mihi lætítiam salutáris tui ; * et spíritu principáli confírma me.

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14. Docébo iníquos vias tuas: * et ímpii ad te converténtur.

15. Líbera me de sanguínibus Deus, Deus salútis meæ: * et exultábit lingua mea justítiam tuam.

16. Dómine, lábia mea apéries: * et os meum annuntiábit laudem tuam.

17. Quóniam si voluísses sacrifícium, dedíssem útique: * holocáustis non delectáberis.

18. Sacrifícium Deo spíritus contribulátus: * cor contrítum et humiliátum, Deus, non despícies.

19. Benígne fac, Dómine, in bona voluntáte tua Sion: * ut ædificéntur muri Jerúsalem.

20. Tunc acceptábis sacrifícium justítiæ, oblatiónes, et holocáusta: * tunc impónent super altáre tuum vítulos.

Réquiem ætérnam * dona eis, Dómine.

Et lux perpétua * lúceat eis.

Ant. Exultábunt Dómino ossa humiliáta.

Ant. Exáudi Dómine,

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Psalm 64.

TE decet hymnus, Deus, in Sion: * et tibi reddétur votum in Jerúsalem.

2. Exáudi oratiónem meam: * ad te omnis caro véniet.

3. Verba iniquórum prævaluérunt super nos: * et impietátibus nostris tu propitiáberis.

4. Beátus, quem elegísti, et assumpsisti: * inhabitábit in átriis tuis.

5. Replébimur in bonis domus tuæ: * sanctum est templum tuum, mirábile in æquitáte.

6. Exáudi nos, Deus salutáris noster: * spes ómnium fínium terræ, et in mari longe.

7. Præparans montes in virtúte tua, accínctus poténtia: * qui contúrbas profúndum maris sonum flúctuum ejus.

8. Turbabúntur Gentes, et timébunt qui hábitant términos a signis tuis: * éxitus matutíni et véspere delectábis.

9. Visitásti terram, et inebriásti eam: * multiplicásti locupletáre eam.

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10. Flumen Dei replétum est aquis, parásti cibum illórum : * quóniam ita est præparátio ejus.

11. Rivos ejus inébria, multíplica genímina ejus, * in stillicídiis ejus lætábitur gérminans.

12. Benedíces corónæ anni benignitátis tuæ : * et campi tui replebúntur ubertáte.

13. Pinguéscent speciósa desérti : * et exultatióne colles accingéntur.

14. Indúti sunt aríetes óvium, et valles abundábunt fruménto : * clamábunt étenim hymnum dicent.

Réquiem ætérnam.

Ant. Exáudi, Dómine, oratiónem meam, ad te omnis caro véniet.

Ant. Me suscépit.

Psalm 62.

DEUS Deus meus, * ad te de luce vígilo.

2. Sitívit in te ánima mea, * quam multiplíciter tibi caro mea.

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3. In terra desérta, et ínvia, et inaquósa : * sic in sancto appárui tibi, ut vidérem virtútem tuam, et glóriam tuam.

4. Quóniam mélior est misericórdia tua super vitas : * lábia mea laudábunt te.

5. Sic benedícam te in vita mea : * et in nómine tuo levábo manus meas.

6. Sicut ádipe et pinguédine repleátur ánima mea : * et lábiis exultatiónis laudábit os meum.

7. Si memor fui tui super stratum meum, in matutínis meditábor in te : * quia fuísti adjútor meus.

8. Et in velaménto alárum tuárum exultábo, adhæsit ánima mea post te : * me suscépit déxtera tua.

9. Ipsi vero in vanum quæsiérunt ánimam meam, introíbunt in inferióra terræ : * tradéntur in manus gládii, partes vúlpium erunt.

10. Rex vero lætábitur in Deo, laudabúntur omnes qui jurant in eo : * quia obstrúctum est os lóquentium iníqua.

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Psalm 66.

DEUS misereátur nostri, et benedícat nobis: * illúminet vultum suum super nos, et misereátur nostri.

2 Ut cognoscámus in terra viam tuam: * in ómnibus géntibus salutáre tuum.

3. Confiteántur tibi pópuli, Deus: * confiteántur tibi pópuli omnes.

4. Læténtur et exúltent gentes: * quóniam júdicas pópulos in æquitáte, et gentes in terra dírigis.

5. Confiteántur tibi pópuli, Deus, confiteántur tibi pópuli omnes: * terra dedit fructum suum.

6. Benedícat nos Deus, Deus noster, benedícat nos Deus: * et métuant eum omnes fines terræ.

Réquiem ætérnam.

Ant. Me suscépit déxtera tua, Dómine.

Ant. A porta ínferi.

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CANTICLE OF EZEKIEL (Isaiah xxxviii.).

EGO dixi: In dimídio diérum meórum * vadam ad portas ínferi.

2. Quæsívi resíduum annórum meórum, * dixi: Non vidébo Dóminum Deum in terra vivéntium.

3. Non aspíciam hóminem ultra, * et habitatórem quiétis.

4. Generátio mea abláta est, et convolúta est a me, * quasi tabernáculum pastórum.

5. Præcísa est velut a texénte, vita mea: dum adhuc ordírer, succídit me: * de mane usque ad vésperam fínies me.

6. Sperábam usque ad mane, * quasi leo sic contrívit ómnia ossa mea:

7. De mane usque ad vésperam fínies me: * sicut pullus hirúndinis sic clamábo, meditábor ut colúmba.

8. Attenuáti sunt óculi mei, * suspiciéntes in excélsum.

9. Dómine, vim pátior, respónde pro

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me. * Quid dicam, aut quid respondébit mihi, cum ipse fecerit?

10. Recogitábo tibi omnes annos meos * in amaritúdine ánimæ meæ.

11. Dómine, si sic vívitur, et in tálibus vita spíritus mei, corrípies me, et vivificábis me. * Ecce in pace amaritúdo mea amaríssima.

12. Tu autem eruísti ánimam meam ut non períret, * projecísti post tergum tuum ómnia peccáta mea.

13. Quia non inférnus confitébitur tibi, neque mors laudábit te: * non expectábunt qui descéndunt in lacum veritátem tuam.

14. Vivens vivens ipse confitébitur tibi, sicut et ego hódie: * pater fíliis notam fáciet veritátem tuam.

15. Dómine, salvum me fac, * et psalmos nostros cantábimus cunctis diébus vitæ nostræ in domo Dómini.

Réquiem ætérnam.

Ant. A porta ínferi érue, Dómine, ánimam meam.

Ant. Omnis spíritus.

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Psalm 148.

LAUDATE Dóminum de cœlis: * laudáte eum in excélsis.

2. Laudáte eum, omnes Angeli ejus: * laudáte eum, omnes virtútes ejus.

3. Laudáte eum, sol et luna: * laudáte eum, omnes stellæ et lumen.

4. Laudáte eum, cœli cœlórum: * et aquæ omnes, quæ super cœlos sunt, laudent nomen Dómini.

5. Quia ipse dixit, et facta sunt: * ipse mandávit, et creáta sunt.

6. Státuit ea in ætérnum, et in sæculum sæculi: * præcéptum pósuit, et non præteríbit.

7. Laudáte Dóminum de terra, * dracónes et omnes abyssi:

8. Ignis, grando, nix, glácies, spíritus procellárum: * quæ fáciunt verbum ejus:

9. Montes, et omnes colles: * ligna fructífera, et omnes cedri:

10. Béstiæ et univérsa pécora: * serpéntes et vólucres pennátæ.

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11. Reges terræ, et omnes pópuli: * príncipes, et omnes júdices terræ.

12. Júvenes et vírgines, senes cum junióribus laudent nomen Dómini: * quia exaltátum est nomen ejus solíus.

13. Conféssio ejus super cœlum et terram: * et exáltavit cornu pópuli sui.

14. Hymnus ómnibus sanctis ejus: * fíliis Israel, pópulo appropinquánti sibi.

Psalm 149.

CANTATE Dómino cánticum novum: * laus ejus in Ecclésia sanctórum.

2. Lætétur Israel in eo, qui fecit eum: * et fílii Sion exúltent in rege suo.

3. Laudent nomen ejus in choro: * in tympano et psaltério psallant ei:

4. Quia beneplácitum est Dómino in pópulo suo: * et exaltábit mansuétos in salútem.

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5. Exultábunt sancti in glória: * lætabúntur in cubílibus suis.

6. Exaltatiónes Dei in gútture eórum: * et gládii ancípites in mánibus eórum.

7. Ad faciéndam vindíctam in natiónibus, * increpatiónes in pópulis.

8. Ad alligándos reges eórum in compédibus: * et nóbiles eórum in mánicis férreis.

9. Ut fáciant in eis judícium conscriptum: * glória hæc est ómnibus sanctis ejus.

Psalm 150.

LAUDATE Dóminum in sanctis ejus: * laudáte eum in firmaménto virtútis ejus.

2. Laudáte eum in virtútibus ejus: * laudáte eum secúndum multitúdinem magnitúdinis ejus.

3. Laudáte eum in sono tubæ: * laudáte eum in psaltério, et cíthara.

4. Laudáte eum in tympano, et

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choro: * laudáte eum in chordis, et órgano.

5. Laudáte eum in cymbalis benesonántibus: laudáte eum in cymbalis jubilatiónis: * omnis spíritus laudet Dóminum.

Réquiem ætérnam.

Ant. Omnis spíritus laudet Dóminum.

℣. Audívi vocem de cœlo dicéntem mihi.

℟. Beáti mórtui, qui in Dómino moriúntur.

Ant. Ego sum.

CANTICLE OF ZACHARY (St. Luke i.).

BENEDICTUS Dóminus Deus Israel, * quia visitávit et fecit redemptiónem plebis suæ:

2. Et eréxit cornu salútis nobis: * in domo David púeri sui.

3. Sicut locútus est per os sanctórum, * qui a sæculo sunt Prophetárum ejus:

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4. Salútem ex inimícis nostris, * et de manu ómnium qui odérunt nos:

5. Ad faciéndam misericórdiam cum pátribus nostris: * et memorári testaménti sui sancti.

6. Jusjurándum, quod jurávit ad Abraham patrem nostrum, * datúrum se nobis:

7. Ut sine timóre, de manu inimicórum nostrórum liberáti,* serviámus illi:

8. In sanctitáte et justítia coram ipso, * ómnibus diébus nostris.

9. Et tu puer, Prophéta Altíssimi vocáberis: * præíbis enim ante fáciem Dómini paráre vias ejus;

10. Ad dandam sciéntiam salútis plebi ejus: * in remissiónem peccatórum eórum.

11. Per víscera misericórdiæ Dei nostri: * in quibus visitávit nos, óriens ex alto:

12. Illumináre his, qui in ténebris et in umbra mortis sedent: * ad dirigéndos pedes nostros in viam pacis.

Réquiem ætérnam.

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Ant. Ego sum resurréctio et vita; qui credit in me, étiam si mórtuus fúerit, vivet, et omnis qui vivit, et credit in me, non moriétur in ætérnum.

The following prayers are to be said kneeling. Pater noster, *etc. in secret.*

℣. Et ne nos indúcas in tentatiónem.
℟. Sed libera nos a malo.

This Psalm is omitted on All Souls' day, at burials, and when the three Nocturns are said.

Psalm 129.

DE profúndis clamávi ad te, Dómine: * Dómine, exáudi vocem meam.

2. Fiant aures tuæ intendéntes, * in vocem deprecatiónis meæ.

3. Si iniquitátes observáveris, Dómine: * Dómine, quis sustinébit?

4. Quia apud te propitiátio est; * et propter legem tuam sustínui te, Dómine.

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5. Sustínuit ánima mea in verbo ejus; * sperávit ánima mea in Dómino.

6. A custódia matutína usque ad noctem, * speret Israel in Dómino.

7. Quia apud Dóminum misericórdia, * et copiósa apud eum redémptio.

8. Et ipse rédimet Israel, * ex ómnibus iniquitátibus ejus.

Réquiem ætérnam.

℣. A porta ínferi.

℟. Erue, Dómine, ánimas eórum.

℣. Requiéscant in pace.

℟. Amen.

℣. Dómine, exáudi oratiónem meam.

℟. Et clamor meus ad te véniat.

℣. Dóminus vobíscum.

℟. Et cum spíritu tuo.

Orémus.

DEUS, qui inter apostólicos sacerdótes fámulos tuos pontificáli, seu sacerdotáli, fecísti dignitáte vigére:

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præsta, quæsumus ; ut eórum quoque perpétuo aggregéntur consórtio.

Deus, véniæ largítor, et humánæ salútis amátor, quæsumus cleméntiam tuam, ut nostræ congregatiónis fratres, propínquos, et benefactóres, qui ex hoc sæculo transiérunt, beáta María semper Vírgine intercedénte cum ómnibus sanctis tuis, ad perpétuæ beatitúdinis consórtium pervenire concédas.

Fidelium, Deus, ómnium Cónditor et Redémptor, animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum ; ut indulgéntiam, quam semper optavérunt, piis supplicatiónibus consequántur, Qui vivis et regnas in sæcula sæculórum.

℟. Amen.

℣. Réquiem ætérnam dona eis, Dómine :

℟. Et lux perpétua lúceat eis.

℣. Requiéscant in pace.

℟. Amen.

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When the Office is said for one deceased, say only the ℣℣. *and* ℟℟. *before* Oremus, *as follows.*

℣. A porta ínferi.
℟. Erue, Dómine, ánimam ejus.
℣. Requiéscat in pace.
℟. Amen.
℣. Dómine, exáudi oratiónem meam.
℟. Et clamor meus ad te véniat.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

On the day of the burial of a deceased person.

Orémus.

ABSOLVE, quæsumus, Dómine, ánimam fámuli tui *N.*, ut defúnctus sæculo tibi vivat: et quæ per fragilitátem carnis humána conversatióne commísit, tu vénia misericordíssimæ pietátis abstérge. Per Dóminum.

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For a Priest.

Orémus.

Deus, qui inter apostólicos sacerdótes fámulum tuum *N.* sacerdotáli fecísti dignitáte vigére: præsta, quæsumus; ut eórum quoque perpétuo aggregétur consórtio. Per Dóminum.

For a man deceased.

Orémus.

Inclína, Dómine, aurem tuam ad preces nostras, quibus misericórdiam tuam súpplices deprecámur, ut ánimam fámuli tui, quam de hoc sæculo migráre jussísti, in pacis ac lucis regióne constítuas, et sanctórum tuórum júbeas esse consórtem. Per Dóminum.

For the anniversary of several deceased.

Orémus.

Deus, indulgentiárum Dómine, da animábus famulórum famularúmque tuárum, quorum anniversárium depo-

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sitiónis diem commemorámus, refrigérii sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum.

For the anniversary of a man deceased.

Orémus.

Deus, indulgentiárum Dómine, da ánimæ fámuli tui *N.*, cujus anniversárium depositiónis diem commemorámus, refrigérii sedem, quiétis beatitúdinem, et lúminis claritátem. Per Dóminum.

For friends and benefactors.

Deus, véniæ largítor, et humánæ salútis amátor, quæsumus cleméntiam tuam, ut nostræ congregatiónis fratres, propínquos, et benefactóres, qui ex hoc sæculo transiérunt, beáta María semper Vírgine intercedénte cum ómnibus sanctis tuis, ad perpétuæ beatitúdinis consórtium pervenire concédas.

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For all the faithful departed.

Fidelium Deus, ómnium Cónditor et Redémptor, animábus famulórum famularúmque tuárum remissiónem cunctórum tríbue peccatórum; ut indulgéntiam, quam semper optavérunt, piis supplicatiónibus consequántur. Qui vivis et regnas in sæcula sæculórum.

℟. Amen.

On All Souls' Day the collect Fidélium Deus ómnium *is said and concluded as follows:*

Qui vivis et regnas cum Deo Patre in unitáte Spíritus sancti Deus, per ómnia sæcula sæculórum.

℟. Amen.

℣. Réquiem ætérnam dona eis, Dómine.

℟. Et lux perpétua lúceat eis.

℣. Requiéscant in pace.

℟. Amen.

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THE ABSOLUTION

AFTER MASS FOR THE DEAD.

The prayer Non intres *is said only when the body is present.*

NON intres in judícium cum servo tuo, Dómine, quia nullus apud te justificábitur homo, nisi per te ómnium peccatórum ei tribuátur remíssio. Non ergo eum, quæsumus, tua judiciális senténtia premat, quem tibi vera supplicátio fidei Christiánæ comméndat: sed grátia tua illi succurrénte, mereátur evádere judícium ultíonis, qui, dum víverit, insignítus est signáculo sanctæ Trinitátis: qui vivis et regnas in sæcula sæculórum.

℟. Amen.

The leaders of the Choir intone, and the Choir continue the following Responsory.

Libera me, Dómine, de morte ætérna, in die illa treménda; quando cœli

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movéndi sunt et terra: dum véneris judicáre sæculum per ignem.

℣. Tremens factus sum ego, et tímeo, dum discússio vénerit, atque ventúra ira.

℟. Quando cœli movéndi sunt et terra.

℣. Dies illa, dies iræ, calamitátis et miséria, dies magna et amára valde.

℟. Dum véneris judicáre sæculum per ignem.

℣. Réquiem ætérnam dona ei, Dómine, et lux perpétua luceat ei.

℣. Líbera me, Dómine, de morte ætérna, in die illa treménda; quando cœli movéndi sunt et terra: dum véneris judicáre sæculum per ignem.

Kyrie eléison.

Christe eléison.

Kyrie eléison.

Pater noster, *etc.*

℣. Et ne nos indúcas in tentatiónem.

℟. Sed líbera nos a malo.

℣. A porta ínferi.

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℟. Erue, Dómine, ánimam ejus.
℣. Requiéscat in pace.
℟. Amen.
℣. Dóminus vobíscum.
℟. Et cum spíritu tuo.

Orémus.

DEUS, cui próprium est miseréri semper et párcere: te súpplices exorámus pro ánima fámuli tui *N.*, quam hódie de hoc sæculo migráre jussísti, ut non tradas eam in manus inimíci, neque obliviscáris in finem, sed júbeas eam a sanctis Angelis súscipi, et ad pátriam Paradísi perdúci: ut quia in te sperávit, et crédidit, non pœnas inférni sustíneat, sed gaúdia ætérna possídeat. Per Christum Dóminum nostrum.

R. Amen.

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INDULGENCES.

Granted by the Roman Pontiffs both to the Congregation Prima Primaria, or Congregation of the Annunciation of the Blessed Virgin Mary, erected in the Roman College of the Society of Jesus, and to other Congregations erected in the same manner, or hereafter to be erected, provided they be canonically aggregated to the said Prima Primaria.

PLENARY INDULGENCES.

FOR ALL THE FAITHFUL OF BOTH SEXES.

1. A Plenary Indulgence may be gained by all Sodalists and by all the faithful of both sexes, not members of the Sodality, who, truly penitent, and having confessed their sins and received Holy Communion, shall piously visit a church, or chapel, or oratory, on the day of the feast, or title of the same Sodality, any time between First Vespers and sunset, and there pray for the preservation and increase of the Christian religion, for the extirpation of heresy, for peace among Christian princes, for the welfare of the Roman Pontiff, or any other prayers according to the particular devotion of each.

2. If the Sodality has another title, or another patron besides the Blessed Virgin, in the same manner, a Plenary Indulgence is granted for the

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day on which the feast of the said Sodality is celebrated. If, however, there be no such title, the Director of any such Congregation can each year, with the leave of the Ordinary, make choice of any day he pleases.

3. In like manner, with leave of the Ordinary, either feast may be transferred to another day within the year, even to a Sunday, and then the said Indulgences may be held to be granted for the day on which the feast is celebrated, even if a double should happen to fall on that day, in which case one solemn Votive Mass of this transferred feast may be celebrated.

PLENARY INDULGENCES.

FOR SODALISTS AND SUCH AS SERVE THE SODALITY IN SPIRITUAL OR TEMPORAL MINISTRIES.

4. A Plenary Indulgence and remission of all sins may be gained on the day on which any one is received into the Sodality, if, truly penitent, and having confessed his sins, he shall on the same day receive the Most Holy Sacrament of the Eucharist in a church where the said Sodality is established, or in any other place.

5. Likewise at the hour of death.

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6. Also on the feasts of the Nativity and Ascension of our Lord Jesus Christ, of the Annunciation, Assumption, Conception, and Nativity of the Blessed Virgin Mary, by all Sodalists who, truly penitent, and having confessed their sins, shall devoutly receive the Most Holy Sacrament of the Eucharist.

7. Also once a week, on those days on which, according to the statutes and rules, or customs of the said Prima Primaria, or of any other Congregation or Sodality elsewhere erected, or hereafter to be erected, an assembly of the Sodalists is usually held, if, truly penitent, and having confessed their sins and received Holy Communion, they shall visit a church, or chapel, or oratory, or place of any Congregation or Sodality, and there fervently pray to God for peace among Christian princes, for the extirpation of heresy, and for the exaltation of our holy Mother the Church.

When, however, the Sodalists assemble twice or three times in the same week, the day for gaining the Plenary Indulgence will be left to the choice of each. In these matters, however, and in all other things, Sodalists are strongly recommended to follow the advice of their Directors.

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8. In those Sodalities in which the Sodalists are accustomed to assemble in the evening or night, or at any other hour after mid-day, the Plenary Indulgence may be gained on the day of assembly, or on the day following, as each one may choose.

9. The priests who are Directors of the same Sodality (provided that they have obtained leave once for all from the Ordinary), as often as they shall visit the members of the Congregation who are suffering from illness, and shall assist them by their spiritual counsels, either to bear patiently the hardships of disease or to be willing to accept death from the hand of God, and if, before an image of our Crucified Saviour, they shall procure that the Lord's Prayer and the Angelical Salutation be recited by the sick man at least three times, according to the mind of the Pope and of holy mother the Church, can apply to them a Plenary Indulgence on the day on which the sick person shall have received Holy Communion.

10. Twice in the year the Sodalists may gain the Plenary Indulgence granted once a week, even if they have not visited the place itself of the Sodality, provided that they shall visit another church, in which, after a general con-

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fession, either of their whole life or since their last general confession, they shall receive the Most Holy Sacrament of the Eucharist.

11. This practice of making a general confession is most praiseworthy; and a special devotion to the Blessed Virgin Mary is particularly commended by the Sovereign Pontiffs. Upon Sodalists, moreover, it is enjoined that they should always obey, with a prompt and ready will, the counsels and commands of their own Directors.

Indulgences of Seven Years

(Which members of the Sodality gain *toties quoties*).

12. By following the remains of deceased Sodalists or of any of the faithful of Christ, to ecclesiastical burial.

13. When admonished, by the sound of a bell, of the last agony of any of the faithful, by praying to God for the recovery of the sick person, or for a happy death, or, if he be dead, for rest to his soul.

14. By assisting at public and private assemblies, or at Divine Office, or spiritual conferences and exhortations.

15. Or even at pious offices in behalf of deceased members of the Sodality, or of any

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of the faithful departed, provided that such offices, &c., have the approval of the Directors.

16. By hearing Mass on week days.

17. By diligently examining their conscience in the evening before they retire to rest.

18. By visiting the sick of the Sodality, as also those who are in hospitals or private houses.

19. Or those who are detained in prisons.

20. By reconciling enemies.

Declaration and other Indulgences.

21. Sodalists may gain all these Indulgences, no matter in what place they are living, if, at the church of that place, or elsewhere, if more convenient, they shall perform the works which are prescribed above.

22. Sodalists may gain all the Indulgences of the Stations of the Churches of Rome, whether within or without the walls, if during Lent, or at other times of the year, on the days of the Stations, they shall piously visit a church or chapel, or their own oratory, in the place where they may happen to be staying for the time; and there say seven times the Lord's Prayer, and seven times the Angelical Salutation.

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Indulgences for the Dead.

23. All the above-mentioned Indulgences can be applied for the relief of the faithful departed.

24. The altar of each Congregation or Sodality of this kind is privileged, and this privilege is extended to all priests, but only when Mass is said for the soul of some deceased member of the Sodality.

25. But the priests themselves can celebrate Mass for the soul of any Sodalist, with the same privilege, at any altar and in any church.

Other Privileges and Concessions.

26. All kings, princes, dukes, and counts, invested with supreme authority, and those related to them by blood, within the first and second degree, who desire to be enrolled in the Congregation erected in any place, or hereafter to be enrolled, can, although absent, by performing the works of piety already mentioned, and by visiting some church which may be most convenient to themselves, gain all the Indulgences, remissions, mitigations, &c., which have been granted and communicated.

27. Moreover, all and each of the faithful of Christ, who for three days together shall be present, for some space of time, at the exposi-

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tion of the Most Holy Sacrament of the Eucharist, in oratories of the said Congregations of the Prima Primaria, or of those attached to the same, or from time to time to be attached, with the permission of the Ordinary, and shall there pray and perform the works enjoined, may gain the Indulgences, remission of sins, and mitigation of the punishment, which they would gain if they visited a church in which the exposition of the Most Holy Eucharist for forty continuous hours usually takes place.

28. For just reasons, and having regard to persons, places, and times, it may often happen that only five, six, or seven days out of the eight usually given to the Spiritual Exercises, can be conveniently completed; hence, the Indulgences already granted for the completion of eight days, may now be gained by those who shall make the same exercises for seven, six, or at least five continuous days.

The 6th of March, 1776.

Given at Rome, at the Office of the Secretary of the Sacred Congregation of Indulgences.

JULIUS CAESAR DE SOMALIA,
Secretary of the Sacred Congregation of Indulgences.

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